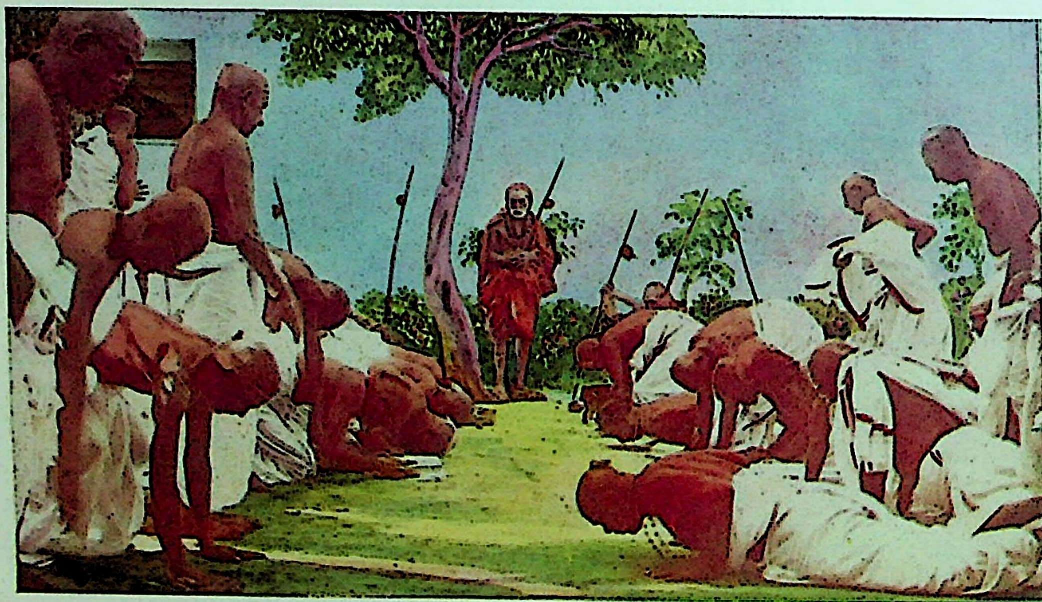


Sri Vyasa Bhagavan and Sri Sankara

[From a Sculpture on a Pillar in
Sri Varadaraja Temple, Kancheepuram.]

अद्वैत - ग्रन्थ - कोश
ADVAITA GRANTHA KOSA



Prostrating before beginning the study of *Bhashyas.*

श्रीः

अद्वैत ग्रन्थ कोशः

काञ्चीपुरीस्थ श्री उपनिषद्ब्रह्मेन्द्रमठाधिपानां

श्री इष्टसिद्धीन्द्रसरस्वतीस्वामिनां

शिष्येष्वन्यतमेन शिष्येण सङ्कलितः

ADVAITA GRANTHA KOŚA

Prepared by

A DISCIPLE OF SRI IṢṬA SIDDHINDRA SARASWATI SWAMI

OF THE UPANIṢAD BRAHMENDRA MUTT,

KANCHEEPURAM.

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सन्तापं रोदमानान् शिशुनिभमनुजान् सान्त्वयन् मातृतुल्यम्
मार्गभ्रष्टान् विमोहैः पतत इह नरानुद्धरंस्तातवच्च ।
आतन्वन् मित्रतुल्यं बहुहितवचनैः मोदमीशेन तुल्यम्
रक्षन् नम्रांश्च वश्यः शिशुरिव भजतां जीयतां सद्गुरुर्नः ॥

श्रीमद्भागवते पञ्चमस्कन्धे पञ्चमाध्याये ऋषभदेवेन स्वपुत्रान् प्रति "गुरुर्न स स्यात् स्वजनो न स स्यात् पिता न स स्यात् जननी न सा स्यात् । दैवं न तत् स्यात् न पतिश्च स स्यात् न मोचयेद्यः समुपेतमृत्युम् ॥" इत्युपदिष्टम् ॥

मां तु मृत्युमुखे पतितं ततो मोचयित्वा, "जन्मानेकशतैः सदाऽऽदरयुजा भक्त्या समाराधितः भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् । साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः, तत्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात्" इति भगवत्पादसूक्तिप्रकारेण मम संसारसागरतरणार्थं संन्यासनौकामपि कल्पयित्वा तत्वमुपदिश्य रक्षितवते ।

अद्वैतानन्दपूर्णाय अद्वैतानन्दमूर्तये । अद्वैतग्रन्थकोशोऽयं आनन्देन समर्प्यते ॥

"सत्यमद्वैतम्"

"SATYAM ADVAITHAM"

In the Sankara Vijaya printed at the Anandasrama Press, Poona (1915), it is said, in page 529 in the Dindima Commentary, that Sri Sankara, the Saint, during his travels, visited Madhyarjuna on the banks of the Holy Cauveri. The shrine at Madyharjuna is the central shrine in the Chola country and it is planned in the form of devine Siva Temple, with Parivara Devatas, such as Ganapathi, Kartikeya, Dakshinamurti, Chandeswara, Bhairava, Nataraja, etc., each situated in its respective direction according to the Agamas, and though distant from Madhyarjuna. Acceding to the request of the scholars for divine approval of His philosophy, the Acharya stood before Mahalinga at the Central shrine of Madhyarjuna and communicated their request to the God Almighty. Suddenly, they sighted a divine form with a raised hand from the Linga and also heard thrice a voice: "*Satyam Advaitam, Satyam Advaitam, Satyam Advaitam.*"

Te commemorate this unique event, the most important for seekers of truth and philosophers all over the globe, a portico in the Sankaracharya Mutt close to the North Gopuram of the great temple of Madhyarjuna, has been constructed with granite blocks and above the portico a vimana representing the central shrine of Mahalinga has been constructed, within which the Murthi of Mahalinga with the upraised Divine Hand and the Murti of Sri Sankaracharya with the Sanyasa Danda in the pose of prayer were installed on 5—12—1963.

|| श्रीः ||

तथाहि–"श्रीशङ्कराचार्यो मध्यार्जुनं नाम शिवाविर्भूतिस्थलविशेषं प्राप।"

श्लो– मध्यार्जुनेशानमदृष्टपूर्वं विद्यादिभिः पूजितपादपद्मम् ।
बुद्धोपचारैरभजत्परेशं निष्पापतां प्राप फलैकपात्रम् ॥

तत्र किल भगवान् श्रीशङ्कराचार्यः सदाशिवमेवमब्रवीत्–"स्वामिन् मध्यार्जुन सर्वोपिनिषदोऽसि सर्वज्ञोऽसि तस्मान्निगमादितात्पर्यगोचरो द्वैतमद्वैतं वेति संशयस्य सर्वेषां पश्यतां निवृत्तिं कुर्विति प्रार्थितो मध्यार्जुनेशो लिङ्गाग्रात् सावयवरूपेन निष्क्रम्य मेघवद्गम्भीरया गिरादक्षिणहस्तमुद्यम्य सत्यमद्वैतं सत्यमद्वैतं सत्यमद्वैतमिति त्रिरुक्त्वा लिङ्गाग्रेऽन्तर्दधे। पश्यतां नराणां महदद्भुतमासीत्, तद्भक्ताश्च तद्देशस्थिताः श्रीशङ्करमेव सद्गुरुं कृत्वा उमागणपतीशार्काच्युतार्चापराः प्रातःस्नानादिविशुद्धाः पञ्चयज्ञपरायणाः श्रुतिसंचोदिताचारगाः शुद्धाद्वैतपरायणाः बभूवुः। एवं तद्देशस्थान् अद्वैतवादिनः कृत्वा प्रमथैः शङ्करइव शिष्यसमेतो रामेश्वरं प्रति जगाम"॥ इति आनन्दाश्रमे (पूना २९३२) मुद्रितशङ्करविजये ५०७-पुटे डिण्डिमव्याख्याने।

PREFACE

About the year 1946 His Holiness Sri Sankaracharya of the Sri Kanchi Kamakoti Pitha expressed a desire that a comprehensive list of all available Advaitic manuscripts and books should be compiled and published. In deference to His Holiness' wishes which, to us, are mandates, this catalogue has been prepared. In bringing this out, assistance has been freely requisitioned from practically all the manuscript libraries in India and abroad. As far as possible, all books available at these sources have been included in this catalogue.

The literature on Advaita Vedanta can be generally grouped under the following heads :—

I. The three Prasthanas (प्रस्तानि) viz. the ten major Upanishads (उपनिषद:), the Bhagavad Gita (भगवद्गीता) and the Brahma Sutras (ब्रह्मसूत्राणि) with their commentaries and their sub-scholiasts.

II. Prakaranas (प्रकरणा:) or Manuals which are in the nature of independent treatises.

III. Vadagranthas (वादग्रन्था:) which are mainly polemical (dialectic) in character.

IV. Criticisms of other schools of thought viz. the Nyaya (न्याय), Samkhya (सांख्य), the Visistadwaita (विशिष्टाद्वैत), the Dwaita (द्वैत) and others.

V. Brochures on select topics and

VI. Stotras (Psalms) embodying the truths of the Advaitic philosophy.

Cataloguing of the available literature has been attempted in this compilation on these broad divisions, as far as possible.

The Upanisad Bhasyas (उपनिषद् भाष्य) of Sri Sankaracharya, with their sub-commentaries and other works germane thereto are listed out first. The same mode of classification is followed in respect of the Bhagavad Gita and the Brahma Sutras and the other works.

Each entry in the catalogue is divided into six headings i.e.

i. Name of the work in Samskrit and in English.

ii. Name of the author in Samskrit and in English.

iii. Script in which the work is available.

(In the case of works whose scripts differ in different libraries, only **one** script is mentioned.)

iv. Information as to whether the work is available in print or in manuscript.

v. The place where the work is available. In a few cases, we come across a printed book whose availability at present is not known. In such cases, as far as possible, the libraries where the **manuscript** of such books are available are mentioned. and

vi. **Remarks.**

A comprehensive introduction deals with Advaitic ideas forming the basic concepts, of the Vedas, the Darsanas, the Itihasas, the Puranas and the Sastras. Ample information with regard to prominent authors of Advaitic works and of their contributions to Advaita is also furnished.

In the preparation of this catalogue, the compiler derived much help from the following sources :—

1. A list of Advaitic works prepared by the Late Sri T. R. Chintamani of the Madras University, arranged Alphabetically,

2. A list of Advaitic authors similarly prepared by Sri Subrahmanya Sastri of the Tirupati Oriental Institute.

3. Advaitakharamala (अद्वैताक्षरमाला) being the Kumbakonam Advaita Sabha's Golden Jubilee number, published by the Kamakoti Kosasthanam, Madras-4.

4. The Siddhanta Bindu (सिद्धान्तबिन्दु), published in the Gaekwad Orintal Series, Baroda.

These sources have been copiously drawn upon in bringing out this catalogue and in writing the introduction.

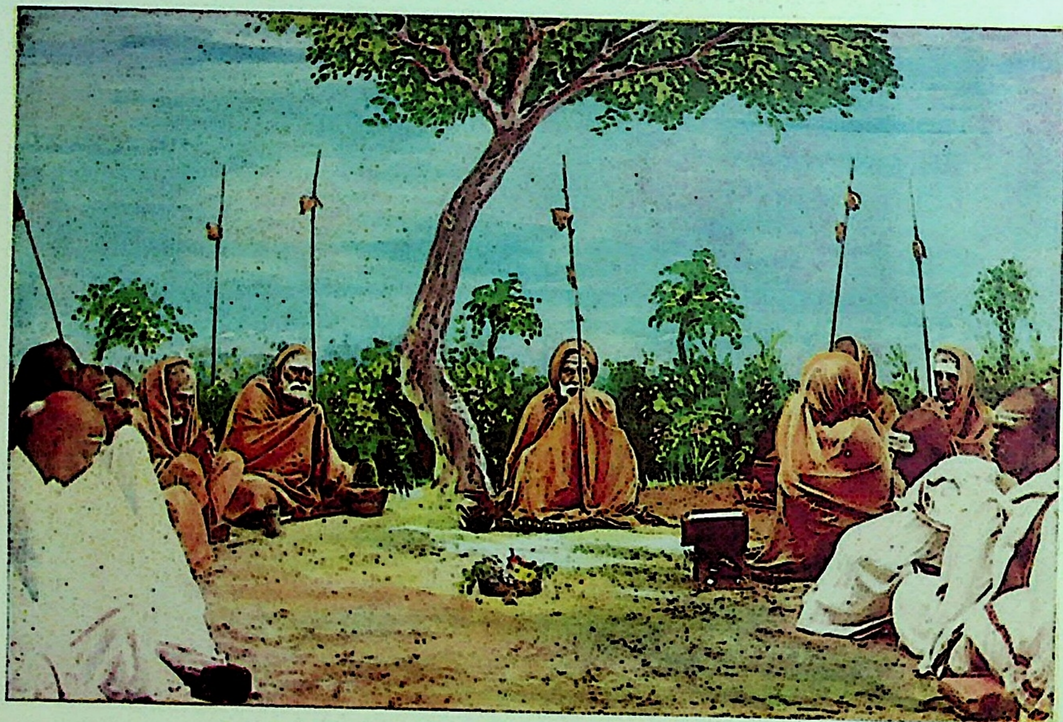
The thanks of the compiler are due to Dr. V. Raghavan, professor of the Madras University, Sri P. Sankaranarayana, Professor of Philosophy, Vivekananda College, Madras and Sri S. Laksminarasimha Sastri, Lecturer, Pachaiappa's College, Kancheepuram, who have helped him with many concrete suggestions, translations of Sanskrit portions and by revising the manuscripts of the introduction.

To Sri Ramakrisna Sastri, the Asthana Vidwan of the Sri Kanchi Mutt, who wrote out all the Samskrit portions in the introduction, the compiler's thanks are also due.

Sri G. Swaminatha Iyer, Finance Department, New Delhi, who is ever devoted to the study of Acharya's Prastana Traya Bhashya has undertaken the publication of this work through the Devavani Parishad, Calcutta. To him and to the Parishad which has largely aided the publication, the compiler offers his thanks. As this attempt at codifying Advaitic literature is in the nature of a pioneer attempt, there must necessarily be many shortcomings which, the compiler hopes would be condoned and corrected as to render the catalogue free from blemishes.

Above all, to His Holiness Sri Sankaracharya of the Sri Kamakoti Pitha, but for whose Grace, inspiration and constant guidance this humble effort could never have seen the light of day, the compiler offers his most humble homage. His Holiness' blessings have been the one motivating force in the compilation of this catalogue and His grace has indeed made the task pleasant and easy, a task which would otherwise have been Herculean.

This publication is, therefore, humbly offered at the Lotus Feet of His Holiness.



Santhi Pata before beginning *Bhashya Pata*

श्रीगुरुभ्यो नमः

१. ओं नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशऋषिभ्यो नमो गुरुभ्यः ।
(Sri Sankaracharya—Brhadaranyakopanisad Bhasya)

२. विद्यासंगतिश्च प्राण्यनुग्रहाय भवति नौरिव नदीं तितीर्षोः ।
(Sri Sankaracharya's Upadesa Sahasri).

These utterances of Sri Sankaracharya emphasize the need to pay homage to those great luminaries of hoary antiquity, the *Brahma Vidyacharyas*, who, through their illimitable grace, have handed down the torch of Brahma Vidya through the ages, through a long line of earnest Acharyas, to humanity.

No better form of worship can ever be offerred to these *Brahma Vidyacharyas* than a contemplative remembrance of them all, and of all the incalculable blessings they have bestowed on us in the shape of their immense contributions to the cause of the dissemination of Brahma Jnana.

As has been pointed out in the Introduction, homage is paid to *Gurus*, *Paramagurus*, *Paramesthi Gurus*, *Parapara Gurus* and to all the *Brahma Vidyacharyas* who are justly accorded an honoured place in the fifth *Sthana* of the *Guru Panchaka* in the Vyasa Puja Mandala. Such homage is rendered to them so that their grace (अनुग्रह) may enable us to realise the Highest Truth in the form of *Advitiya Brahma Jnana*.

प्राण्यनुग्रहाय भवति । (Vide Supra)

It is primarily with a view to secure their lasting *Anugraha* that this humble work has been attempted.

१. यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणमाम्यहम् ॥
(Sri Sankara's Taittiriya Bhasya.)

२. अस्याश्च ब्रह्मविद्यासंप्रादायकर्तृपारंपर्यलक्षणं
सम्बमादावेवाह स्वयमेव स्तुत्यर्थम् ।
(Sri Sankara—Mundakopanisad Bashya)

३. सम्प्राप्ता ब्रह्मविद्या सा येभ्यो ब्रह्मवादिभ्यः ।
पारंपर्यक्रमेण सम्प्राप्ता तेभ्यो नमः परमऋषिभ्यः ।
(Ibid)

४. परमर्षिभ्यः ब्रह्मविद्यासम्प्रदायकर्तृभ्यः ॥
(Sri Sankara—Prasnopanisad Bhasya)

५. तद्वारेण प्रजापतये ।...इत्येवं श्रुत्यर्थसम्प्रदायपरंपरया आगतमुपनिषद्विज्ञानं मद्यापि विद्वत्सु अवगम्यते ।
(Sri Sankara—Chhandogyaopanisad Bhasya)

६. सम्प्रद्वायमनुसरद्भिः ।
(Sri Sankara's Chhandogyaopanisad Bhasya)

७. तथा च सम्प्रदायविदो विदुः ।
(Sri Sankara Brahma Sutra Bhasya, I-4-14.)

८. अत्रोक्तं वेदान्तार्थं सम्प्रदायविद्भिःराचार्यैः
(Ibid. II-1-9).

९. तत्सम्प्रदायिभिरीरितम्
(Sri Sankara's Tattvopadesa Prakarana)

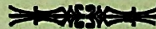


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श्री गुरुभ्यो नमः

ADVAITA GRANTHA KOŚA

INTRODUCTION

Part I

ADVAITA IN THE VEDAS, SMṚTIS, PURĀṆAS ETC.

(वेदस्मृति-पुराणेष्वद्वैतभावः)

नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरञ्च ।
व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥
श्रीशंकराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यम् ।
तं तोटकं वार्तिककारमन्यानस्मद्गुरून्सन्ततमानतोऽस्मि ॥
ओं नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशऋषिभ्यो नमो गुरुभ्यः ।
सर्वोपप्लवरहितःप्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाहमस्मि ॥

(*a*) Vyāsa Pūjā (व्यासपूजा), worship of Brahma-vidyācāryas (ब्रह्मविद्याचार्याः)

Śrī Śaṅkarācārya, in the beginning of the Bṛhadāraṇyaka Bhāṣya pays homage to the Brahmavidyāsampradāya Ācāryas, beginning with Brahma. He thus sets an example to all that before beginning the study of Śāstric works we should pay respect to all the Ācāryas who have bequeathed the Śāstras to us. Following the example set up by Śrī Śaṅkarācārya, it has been the time-honoured practice that before beginning the study of Śrī Śaṅkarācārya's Bhāṣyas, Śānti Mantras should be recited. These Śānti Mantras are a collection of ten Mantras each ending with "Śānti or Universal peace" culled from the various Upaniṣads. After reciting the Śānti Mantras, it is customary to recite the Dakṣiṇāmūrti Aṣṭaka and do prostration to Śrī Dakṣiṇāmūrti and also to the hierarchy of Gurūs right from Śrī Nārāyaṇa down to our own Ācārya. In this Guruparamparā we find that from Nārāyana to Śuka, the paramparā is from father to son. From Gauḍapāda, the disciple of Śuka begins the Sannyāsa paramparā. Gauḍapāda's disciple was Govinda Bhagavat-pāda and Śrī Śaṅkarācārya was the disciple of Śrī Govinda Bhagavat-pāda. Padmapāda, Hastāmalaka, Toṭaka and Sureśvarācārya were Śrī Śaṅkarācārya's disciples.

The Pūrṇimā (full-moon day) in the month of Āṣāḍha is called Guru Pūrṇimā. On that day, the Sannyāsins of the Advaita school perform a pūjā called Vyāsa Pūjā. Though it is called Vyāsa Pūjā, it is, as a matter of fact, the worship of all the Brahma-vidyācāryas. On the Pūrṇimā of the month of Śrāvaṇa the twice-born perform what is called Upākarma, before resuming the study of the Vedas. On that day, they offer worship to Ṛṣis who were the seers of the Vedas (ऋषयो मन्त्रद्रष्टारः) or to whom the Vedas were revealed The study of the Vedas is thereafter taken up. Similarly the Sannyāsins perform the worship of the Brahma-vidyācāryas on the Vyāsa Pūjā day before commencing Brahmavicāra, during the Cāturmāsya. The Nāradaparivrājakopaniṣad which codifies the conduct of the Sannyāsins, lays down that Sannyāsins must be moving from place to place, that they can stay in a village for one day only and that they can stay in a town (nagara) for five days only. This is so because, if they continue to stay in a place for more than five days they are likely to entangle themselves with the dealings of the people around them.

एकरात्रं वसेद् ग्रामे नगरे पञ्चरात्रकम् ।
सर्वाभ्योऽन्यत्र वर्षासु मासांश्च चतुरो वसेत् ॥
द्विरात्रं न वसेद्ग्रामे भिक्षुर्यदि वसेत्तदा ।
रागादयः प्रसज्येरन् तेनासौ नारकी भवेत् ॥
पर्यटेत्कीटवद्भूमौ वर्षास्वेकत्र संवसेत् ।

The exception, however, to this rule is that during the rainy season,

they must halt at one place for a period of four months. This period is called Cāturmāsya. If during the rainy season they move from place to place, they may cause injury to the many insects and worms that breed and move about on the ground during that season. But, since Sannyāsins have taken the vow of non-injury to all creatures (अहिंसा) they should refrain from causing harm to any being. Further, while moving from place to place Sannyāsins cannot have any time for Brahmavicāra. During these four months they can stay at one place in the company of other Sannyāsins, preferably their Gurus or elders and engage themselves in Brahmavicāra, clearing their doubts with their help. During all the other seasons they should travel alone, unattended. In this connection, attention is drawn to the Śrī Bhāgavata (first Skandha, fifth Adhyāya) where Śrī Nārada relates to Śrī Vyāsa how in his previous birth he had been rendering services to Yogins who were staying at a certain place during the rainy season, how they had allowed him to partake of the remnants of their food which cleansed him of all his sins and how when they were departing from that place after four months (rainy and autumn seasons) they had initiated him into divine knowledge.

Before thus engaging themselves in Brahmavicāra Sannyāsins perform Vyāsa Pūjā as indicated. In the course of this Pūjā of Brahmavidyācāryas, worship is offered to six sets of Ācāryas, each set consisting of five Ācāryas. These six sets are respectively (1) Kṛṣṇa Pañcaka consisting of Śrī Kṛṣṇa and his four Vyūhas i. e. Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, Śrī Kṛṣṇa being placed in the centre and the others set to the east, south, west and north of Kṛṣṇa ; (2) Sanakādi Pañcaka consisting of Sanaka, Sanandana, Sanathsujāta, Sanātana, and Sanatkumāra, Sanaka being placed in the centre and the other four, as stated before to the east, south, west and north of Sanaka ; (3) Vyāsa Pañcaka consisting of Vyāsa, Sumantu, Jaimini, Vaiśampāyana, and Paila, Vyāsa being placed in the centre, and the other four in the four quarters ; (4) Śaṅkarācārya Pañcaka, consisting of Śrī Śaṅkarācārya, Śrī Padmapādācārya (पद्मपादाचार्यः), Śrī Hastāmalakācārya (हस्तामलकाचार्यः), Śrī Toṭakācārya (तोटकाचार्यः), and Śrī Sureśvarācārya (सुरेश्वराचार्यः), Śrī Śaṅkarācārya being placed at the centre and the other four in the four directions ; (5) Draviḍācārya Pañcaka, consisting of Draviḍācārya, Gauḍapādācārya, Govindabhagavatpādācārya, Saṁkṣepa Śārīrakācārya, and Vivaraṇācārya, Draviḍācārya being placed in the centre, and the other four in the four directions ; and (6) Guru Pañcaka, consisting of Guru, Parama Guru, Parameṣṭi Guru, Parāpara Guru, the Guru being placed in the centre and the other four in the four directions mentioned above. Of these six Pañcakas, it should be seen that in the Vyāsa Pañcaka, Śaṅkarācārya Pañcaka and Guru Pañcaka, the Guru is worshipped at the centre, whereas in the other Pañcakas i. e. Kṛṣṇa Pañcaka, Sanakādi Pañcaka and Dravidācārya Pañcaka, it is the important one among them that is worshipped at the centre. Dravidācārya is worshipped at the centre of the Draviḍācārya Pañcaka because he is regarded as the most important in that pentad, probably belonging to a period anterior to the others in the Pañcaka. The order of seniority in this Pañcaka is Draviḍācārya, Gauḍapādācārya, Govindabhagavatpādācārya, Saṁkṣepa Śarīrakācārya and Vivaraṇācārya. Of these Draviḍācārya, Gauḍapādācārya and Govindabhagavatpādācārya belonged to a period earlier than that of Śrī Śaṅkarācārya and Saṁkṣepa Śārīrakācārya and Vivaraṇācārya to a period posterior to Śrī Śaṅkarācārya. All these have written volumes on Advaita Philosophy. Of the Ācāryas who are known to us as having been authors of Advaitic Śāstric works prior to Śrī Śaṅkarācārya, in addition to the authors above mentioned, namely Draviḍācārya, Gauḍapādācārya and Govindabhagavatpādācārya, we have the names of two other authors namely, Brahmānandī and Ācārya Sundarapāṇḍya. We shall deal with them separately in detail in a subsequent section. The works on Advaita Philosophy by these Ācāryas and their successors merely expound Advaitic ideas that are profusely found in the Vedas, the Āgamās, the Itihāsas, the Purāṇas, etc. Some of these ancient sources are considered below.

(b) THE VEDAS (वेदाः)

The Vedas are four in number, the Ṛg Veda, the Yajur Veda, the Sāma Veda and the Ātharvaṇa Veda. The Yajur Veda is again divided into the Śukla and the Kṛṣṇa Yajurvedas. Each Veda consists of two main divisions, the Karma Kāṇḍa and Jñāna Kāṇḍa. The Karma Kāṇḍa is intended to ensure Cittaśuddhi or to lead the soul after the death of the mortal body to Puṇyaloka through the discipline of the Yajñas enjoined

therein. The Jñāna Kāṇḍa, on the other hand, is intended to bring about the realisation of the identity of the individual soul with the Supreme Ātman through Śravaṇa (hearing), Manana (Contemplation) and Nididhyāsana (concentration). Each of the Vedas is further sub-divided into Śākhās, the Ṛg Veda has 21 Śākhās, the Śukla Yajurveda has 15 Śākhās, the Kṛṣṇa Yajurveda 86 Śākhās, the Sāma Veda 1000 Śākhās and Ātharvaṇa Veda 9 Śākhās. Each Śākhā has an Upaniṣad. In the Ṛg Veda we have the Aitareya Upaniṣad pertaining to that Śākhā, in the Śukla Yajurveda we have got the Īśavāsya and Bṛhadāraṇyaka Upaniṣads, in the Kṛṣṇa Yajurveda we have got the Taittirīya and Kaṭha Upaniṣads belonging to the Taittirīya Śākhā. In the Sāmaveda we have got the Chāndogya Upaniṣad belonging to the Chāndoga Śākhā, and the Kenopaniaṣd, belonging to the Talavakāra Śākhā ; and finally in the Ātharvaṇa Veda we have got the Praśna, the Muṇḍaka, and the Māṇḍūkya Upaniṣadṣ. Besides these, there are other Upaniṣads belonging to one or the other Śākhās of the Vedas.

In the Ṛgveda Mantras, (Maṇḍalam 4, Sūktam 26) Ṛṣi Vāmadeva, who had realised Brahman even in his pre-natal state, exclaims rapturously :—

I am Manu, the thinker of all, the Prajāpati ; I am Sūrya the director of all, the Savitā ; I am Vipra, the wise one ; I am Kakṣīvān the son of Dīrghatamas ; I exalt (by my eminence) Ṛṣi Kutsa, the son of Arjuni ; I am the farsighted Kavi, Uśana by name. O ! Ye men, see me as all that is.

Thus Vāmadeva says ; "From a transcendental point of view I am the entirety of men and things. You too (should) realise your nature thus."

Vāmadeva continued :

I gave the earth to Ārya (Manu). To the sacrificer who offered the oblation, I gave water in the form of rain for the growth of vegetation. Making a great noise, I led the waters to various places. Fire and other gods observe my decrees.

Similarly in Maṇḍala 10, Sūkta 125, the lady Vāk (daughter of Ambhṛṇa) who had knowledge of Brahman, realising her identity with Brahman who is Sat, Cit, and Ānanda, declares her own greatness and rejoices in her enlightenment as being of the form of the entire cosmos and as being its substratum and says :

1. "I, who am Brahman, the cause of the world, move about in the form of the eleven Rudras. I go about in the form of each of the Vasus. As Brahman, I support (am the substratum of) both Mitra and Varuṇa. I support (am the substratum of) the two Aśvins also. (In me the whole world is seen superimposed as silver is on the nacre. It is māyā that is in the form of the world. By such māyā, is the projection of all this from Brahman that is unattached.)

2. I support the Soma crushed in the sacrifice (or I support the God Soma who is the vanquisher of enemies, and shines in the sky). I support Tvaṣṭā, Pūṣan and the Sun. To the sacrificer who crushes the Soma, who propitiates the gods with the oblation, I bestow the fruits of sacrifice.

(Thus is established the fact that Brahman is the giver of the fruits of sacrifice).

3. Whoever eats food does so by the power to eat which is Myself. Whoever sees, whoever breathes, does so only through Myself. Whoever hears what is said also does so through My power. Those who do not know Me as immanent in all things, decline and die, being caught up in Saṁsāra.

Oh friend ! hear what I have to say, which is to be attained through faith and effort. I shall instruct you in this, which is of the nature of Brahman.

4. I utter this, which is of the nature of Brahman. This has been known to Indra and the other devas and to men. I, who am of the nature of this Brahman, exalt that man whom I wish to protect, make him superior to all. I make him Brahmā, the creator ; I make him a Ṛṣi endowed with supersensuous perception ; I endow him with excellent wisdom.

5. I am the Īśvarī (exercising lordship over the entire universe). I am She who showers the worshippers with Wealth. I am She who, realising Brahman as Myself, has intuitive knowledge (perception) of Brahman. Hence I am the chief of those who must be sacrificed to. It is I alone, who has entered into the manifold of the world, that, in diverse places, the devas affirm by their actions. (As I exist as everything, in effect whatever is done is only by Myself).

The Yajurveda consists of 101 Śākhās. In each of these we have got the Śatarudrīyam (शतरुद्रीयम्). In this Śatarudrīyam, Rudra is extolled as being every thing in the Universe, animate and inanimate. There is nothing else other than Him. He is the tree (The Vṛkṣa). He is even the Śvā (श्वा, dog) and the Śvapati (श्वपति–Lord of dogs). He is the cloud. He is the horse and the Lord of the horses. Thus Śatarudrīyam teaches that whatever exists is Śrī Rudra (Brahman). All the three Vedas, the Ṛg, Yajus, and the Sāma Vedas contain the Puruṣasūkta wherein it is said that all this (whatever appears) is Puruṣa (पुरुष). In the Sāmaveda we have got Kālasūkta (कालसूक्त) which says that Brahma is the sacrificer, the sacrifice, the Vedas that are chanted in the course of the sacrifice, the Adhvaryu, the Havis, Sruva, the sacred ground whereon the sacrifice is performed and the Truth underlying the sacrifice i. e. everything is Brahman. The same idea as conveyed by the Mahāvākyas and the Vākya "Sarvam khalvidam brahma". (सर्वं खल्विदं ब्रह्म)

The ten Upaniṣads (Īśa, Kena, Kaṭha, Praśna, Muṇḍa, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, and Bṛhadāraṇyaka), the Bhagavad-Gītā and the Brahmasūtras are very well-known to all students of Vedānta as the Prasthāna Traya. We are not, therefore, making references to these in detail. The identity of the soul with the Paramātman, expressed in the Ṛgvedopaniṣad (Aitareya) and expounded in the opening chapters of the Bhagavad-Gītā permeates all the Upaniṣads, Smṛtis, Śāstras, Sūtras, and all the works of those saintly writers who were inspired by a genuine intention to help humanity to realize eternal values.

In the first khaṇḍa of the Aitareyopaniṣad (ऐतरेयोपनिषत्), the question is raised "Who am I" ? Then in the fifth khaṇḍa we read "We concentrate upon (are in serach of) 'Who is the Ātman that performs the different functions in the body ?" It is then answered that these are only the various names of Jñāna i. e. (Knowledge). "This which is known as the heart, the mind, consciousness, discrimination, wisdom, reason, perception, steadiness, thought, acuteness, quickness, memory, volition, decision, strength, desire and control, all these are indeed the names and modes of CONSCIOUSNESS (Knowledge). (प्रज्ञानं ब्रह्म)

This Brahma, this Indra, this Creator of all these gods, these five great elements, earth, air, ether, water, fire, and all these small creatures, these others, the seeds of creation and the egg-born, the womb-born, the sweat-born, the sprout-born, horses, cows, men, elephants and whatever else that breathes and moves and flies, and whatever is immovable, all this is guided by and is supported by Consciousness ; the Universe has Consciousness (knowlege) for its guide; Consciousness (knowlege) is the basis; Consciousness is Brahman (प्रज्ञानं ब्रह्म).

The idea expressed in this Upaniṣad is the same as that indicated to Arjuna (अर्जुन) by Śrī Kṛṣṇa (कृष्ण) in the beginning of the Bhagavad-Gītā. Arjuna was much worried at the thought of being obliged to kill his own kith and kin in the war and hence stubbornly refused to fight.

"स्वजनं हि कथं हत्वा सुखिनः स्याम माधव।"

How can we be happy after having killed all our kith and kin ? How can I kill in war Bhīṣma (भीष्म) and Droṇa (द्रोण) who deserve worship from me ?

"कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन।।"

I do not know what to do. Please instruct me as to what is good for me. "यच्छ्रेयस्स्यान्निश्चितं ब्रूहि तन्मे' In reply to this, Śrī Kṛṣṇa expounds to Arjuna that He by whom all this is pervaded cannot be destroyed ; He is eternal, unmoving and unchanging. He is neither killed nor kills.

'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।'
'नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः।'
'नायं हन्ति न हन्यते'

"So you need not feel sorry that you have to kill your kin." Arjuna feels sorry because he has to kill so many persons who are his blood-relations. But Śrī Kṛṣṇa says that the All-Pervading one cannot be killed. How is Arjuna's difficulty overcome by this reply ? Here we have to understand that by saying that the All-Pervading, Unchanging, and Unmoving One is not, and cannot be, destroyed. Śrī Kṛṣṇa implies that the souls of Bhīṣma, Droṇa and all others are in reality identical with the All-Pervading, Unmoving, Unchanging, Eternal, Supreme Paramātman.

Passages containing Advaitic ideas are found in the following Upaniṣads also :

KAUṢITAKIBRĀHMAṆOPANIṢAD (Ṛgveda) (कौषीतकी)

III. 9. This is the protector of the worlds, the Lord of the worlds, the Lord of all. That should be realised as 'one's Self.'

ĀTMABODHOPANIṢAD (Ṛgveda) (आत्मबोध)

II. 1½. All my delusion has vanished. I am the pure intelligence, peerless. All my egoism has disappeared. I am no longer conscious of the distinction of the world, God and Self (Jīva). I am the Supreme Inner Self without difference. I am above all injunctions or prohibitions.

6. I am One (only); I am the unlimited; I am the Released Self only without any defect (limitation); I have no parts; I am unborn; I am the essence of pure existence.

14. As the Non-dual Bliss, I am expanded as the three worlds. All creatures from Brahmā to a worm are (only) appearances to me.

NĀDABINDŪPANIṢAD (Ṛgveda) (नादबिन्दु)

25. How can what is super-imposed have an origin? and, when it has not Originated, how can it exist?

26. When, on the understanding of the substratum of the super-imposition, the world has vanished into nothingness, where can residual (prārabdha) Karma remain, since the body itself is part of the whole world?

SARASVATĪRAHASYOPANIṢAD (Ṛgveda) (सरस्वतीरहस्य)

7. May that Sarasvatī protect me who is of the nature of the truth of the meaning of Vedānta, who is the Supreme Goddess and who appears in the form of name and form.

10. May that Sarasvatī protect me who is extolled in the four Vedas, in the Vedāṅgās and Upāṅgās, who is Non-dual and who is the Śakti of Brahman.

22. May that Sarasvatī protect me who is realised by those who worship her with their vision turned inside, who is All-pervasive in the form of Intelligence.

25. May that Sarasvatī protect me who is differentiated in eight-fold forms by name, species etc. and who appears, being yet undifferentiated.

34. May that Sarasvatī who is meditated as the substratum of everything which has name and form, who is of the nature of Brahman and One only, protect me.

58. Existence, Intelligence, Bliss, Form and Name these are five factors. Of these the first three pertain to Brahman, the last two to the world.

59. Casting off the two, name and form, intent on what is of the nature of Existence, Knowledge and Bliss, let one ever remain in Samādhi either in one's heart or outside.

68. He who knows: "Jīvatva and Iśatva are imagined in me, in reality they are not "is a (Mukta) released one. There is no doubt in this.

ADHYĀTMOPANIṢAD (Śukla Yajurveda) (अध्यात्म)

19. All things from Brahmā to a blade of grass are unreal being (due to) limiting adjuncts. One should know (lit. see) one's own self remaining as the one and plenal beyond them.

21. By the removal of the false appearances superimposed on one's self, one is (known as) the Supreme Brahman which is plenal, non-dual and unchanging.

22. How can there arise (why this) sense of difference in the One Reality, which is changeless, formless and qualityless, the world which is an appearance and distortion?

23. Ātman is a plenum of pure Intelligence like the ocean at the end of a Kalpa. It is devoid of the three-fold distinction of seer, seeing and object seen.

24. The cause of illusion disappears in it as darkness does in light. How can there be duality in the qualityless, non-dual Supreme Reality?

64. Brahman is one only without a second, of the nature of Existence, and Intelligence, self-existent and pure, incapable of being spoken of as 'thus'. There is no plurality here.

NIRĀLAMBOPANIṢAD (Śukla Yajurveda) (निरालम्ब)

14. Jñāna is realisation of intuitional perception that in the manifold (of the world) there is nothing except Intelligence. This realisation arises as a result of control of the body and the sense-organs, by service to

a preceptor who can instruct about reality, by receiving his instruction, by meditation and reflection on it. Then one realises that this intelligence is at once the knower, the known and knowing, that it is immanent in everything and that it is the same in all and is without distinction as pot, cloth etc.

Like the illusion of the snake in the coil of rope ajñāna is the imagination of differences like gods, inanimate things, human beings, trees, differences of sex, caste and status, and differences of bondage and release, limitation and plurality of selves on Brahman which is Non-dual, which inheres in everything and which is all.

35. Tapas is reduction to ashes of the germs of desire, purpose and attainment relating to everything from Brahmā downwards by the fire of intuitive knowledge that Brahman alone is the reality and that the world is unreal.

39. The Yati goes about autonomous in his habit of distinctionless consciousness having realised 'I am Brahman only' - a realisation that arises from the experience of the meaning of the Śruti passages ; "That thou art ; All this is Brahman ; There is no plurality here, etc."

PAIṄGALOPANIṢAD (Śukla Yajurveda) (पैङ्गल)

II. 18. It is possible to realise one's real nature by the method of de-imposing what has been super-imposed. Hence, one should investigate the nature of the world, of the self and of the Supreme Ātman. When the consciousness of the (distinctness of the) Jīva and of the world is sublated, there remains only the inmost Non-dual Brahman.

III. 2. Yājñavalkya said : One should meditate thus : "That thou art : Thou art that ; Thou art Brahman ; I am Brahman ;"

IV. 17. Then is established the Supreme Ātman free from limitations like water entering into (and becoming one with) water. This Paramātman is pure. It is known as the Supreme Lord. It is of the form of the Non-dual and is like the cloudless sky.

ADVAYATĀRAKOPANIṢAD (Śukla Yajurveda) (अद्वयतारक)

3. Knowing that (the distinctions of) Jīva and Iśvara are due to Māyā, rejecting all qualification as 'not this', 'not this', what remains, that is Non-dual Brahman.

MUKTIKOPANIṢAD (Śukla Yajurveda) (मुक्तिक)

I. ii. 6. Videhakamukti (Salvation after the fall of the body) is attainment of fullness (like that of the pot-enclosedspace with the space outside on the destruction of the pot) after continuously practising hearing, meditating and reflecting (on the words of the teacher) and with the destruction of the three kinds of body (the gross, the subtle and the causal) by the wearing off of the residual Karma.

ŚĀṬYĀYANIYOPANIṢAD (Śukla Yajurveda) (शाठ्यायनीय)

24. If a man knows the Ātman with the consciousness 'I am it', then desiring what and for whom would one be subject to the travails of the body?

27. When all desires of the heart are abandoned then the mortal becomes Immortal and he enjoys (the bliss of) Brahman.

MAṆḌALABRĀHMAṆOPANIṢAD (Śukla Yajurveda) (मण्डलब्राह्मणम्)

6. Meditating 'I am Brahman' with the consciousness that all this is (not different from) Ātman, one is self-satisfied.

II. iii. 4. In Samādhi, there is the extinction of prapañca-consciousness in the witness-consiousness which is expansive and universal consequent on the destruction of the modifications of darkness.

III i. 6. After that, by the Upadeśa of Tattvamasi, one attains realisation full of limitless bliss by the means of Tāraka-Yoga knowing, "I am the Paramātman only", 'I am Thou only', and 'Thou art I only'.

ii. 1. He attains realisation by his mind immersed in the fullness of Brahman, attaining a state beyond the mind, renouncing the activity of all the senses, by the fruit of Kaivalya resulting from the abundance of merit acquired in many lives and having got rid of every trace of sorrow and blemish in the enjoyment of unlimited bliss.

AKṢYUPANIṢAD (Kṛṣṇa Yajurveda) (अक्षि)

II. 31. When knowledge of non-duality has become firm and when duality-consciousness has been stilled, those who (thus) have attained the fourth stage look upon the world as a dream.

ŚUKARAHASYOPANIṢAD (Kṛṣṇa Yajurveda) (शुकरहस्य)

42. This Jīva is subject to the limitation of the inner-organ (Antaḥ-karaṇa-kāraṇopādhi). Iśvara is subject to the limitation of Māyā. When the limitation of antaḥkaraṇa and Māyā are got over (vanish) plenal intelligence alone remains.

SARVASĀROPANIṢAD (Kṛṣṇa Yajurveda) (सर्वसार)

12. What is designated by 'Thou' is spoken of the 'Inner Self' when there shines the Self as the Pure Intelligence which is Existence, Knowledge and Bliss Absolute, free from all limiting adjuncts, like the lump of gold devoid of its limiting appearances as bangles, crown etc. Brahman is Truth, Knowledge and Unlimited. True means what is indestructible. By indestructible is meant that which does not undergo destruction when the limitations of place, time and object are destroyed. Intelligence (consciousness) which is devoid of origination and destruction, which has no unfilled parts in itself is called knowledge. That all-pervasive intelligence envelops the entire universe beginning with Avyakta like clay pervading in all objects made of clay, like gold in all objects made of gold and like thread in all things woven out of thread. Bliss is of the nature of Blissful Intelligence. It is fullness of the ocean of Bliss. It is plenal joy.

13. What is designated as "That" whose nature is Satyam, Jñānam and Ānandam (existence, knowledge and bliss absolute) which does not change with changes of place, time and object is spoken of as Paramātman.

14. That which is subtle like space, and is pure, different from 'Thou' subject to limitation and from 'That' differentiated by limitation, which is existence only, is spoken of as Supreme Brahman.

SKANDOPANIṢAD (Kṛṣṇa Yajurveda) (स्कन्द)

3. I remain as the pure inteligence. I am unborn. What next? All the differentiated material world disappears like a dream.

6. Jīva is Śiva; Śiva is Jīva. That Jīva is only Śiva. When covered by chaff, it is paddy; when free from chaff it is rice.

7. Thus, when bound (by Karma), one is Jīva; upon the destruction of Karma, one is Śiva as ever. Bound by pāśa, one is Jīva, freed of pāśa one is Śiva as ever.

KAIVALYOPANIṢAD (Kṛṣṇa Yajurveda) (कैवल्य)

16. That which is Supreme Brahman, the Ātman of all, the great substratum of the world, which is subtler than the subtle and eternal, That thou art, Thou art That.

PAÑCABRAHMOPANIṢAD (Kṛṣṇa Yajur Veda) (पञ्चब्रह्म)

35—39. By one lump of clay, O Gautama, everything of clay is known. By one head of iron, everything of iron is known. By one piece of steel everything of steel is known as of a nature non-different from it. By its non-difference from cause, the effect is (of the nature of) cause only. As cause, it is the truth; verily all talk of difference is a falsehood. That cause is one only; it is not dual, nor both non-dual and dual. Differentiation is always unreal.

Therefore cause is Eternal and One only. Here the cause is non-dual, the pure Intelligence only.

RUDRAHṚDAYOPNIṢAD (Kṛṣṇa Yajurveda) (रुद्रहृदय)

26—27. The Supreme Brahman is the substratum of all, it is non-dual and eternal. It is of the nature of Existence-Knowledge-Bliss. It is beyond the reach of speech and understanding. When That is known well, all this, O Śuka, becomes known, for everything is That only. There is nothing different from That.

AMṚTABINDUPANIṢAD (Kṛṣṇa Yajurveda) (अमृतबिन्दु)

13. When the pot which enclosed space is moved (from one place to another), it is the pot that is moved, not the enclosed space. Thus the Jīva is like that space.

14. He knows truly who knows no difference in the space enclosed in different pots of different shapes.

21. Churning the wood of the inner-organ (antaḥkaraṇa) with the rod (lit. eye) of intelligence, one should bring out the spark of the Supreme. That Supreme which is taintless, motionless and peaceful is referred to when it is said 'I am Brahman'.

TEJOBINDŪPANIṢAD (Kṛṣṇa Yajurveda) (तेजोबिन्दु)

I. 7. That condition (lit. place) which is devoid of limitations is beyond the reach of speech and mind. It exists in its own nature ; it can be known only as existent ; it is not the result of combination (of effectuating causes). It never falls off from its supreme state.

V. 43. Veda, Śāstra Purāṇa, Effect, Cause, Iśvara, the world, all objects and men, union (of differences), all this is unreal. There is no doubt about it.

44. Bondage, Release, Joy, Sorrow, Meditation, Mind, Devas and Asuras, the distinction of secondary and primary, of the Supreme and not-supreme, all this is unreal. There is no doubt about it.

45. Whatever one utters by speech, whatever one proposes to do by will, whatever one thinks by the mind, all that is unreal. There is no doubt about it.

YOGAŚIKHOPANIṢAD (Kṛṣṇa Yajurveda) (योगशिखा)

IV. 1-4. Difference is inapplicable as intelligence is an integral unity. The sense of Jīvahood is to be understood after the manner of the perception of the serpent in the rope. As, due to nescience (Ajñāna) the rope suddenly appears as serpent, so does Pure Intelligence appear as the world. There is no other material cause for the appearance of the world than Brahman. Hence this whole universe is Brahman only, not anything else. As it has been declared that all is Ātman, the distinction of the enveloper and the enveloped is unreal. When this supreme truth is known, where then is the place for difference ?

KAṬHARUDROPANIṢAD (Kṛṣṇa Yajurveda) (कठरुद्र)

30-32. He who perceives absence of duality, and absolute nondual-ity in this which is of the nature of being unperceivable by the senses, is a great Yati. That alone is fearlessness, supremely auspicious, the great immortal. It is of the nature of existence, the transcendent Brahman, devoid of the three limitations (of place, time and object). But when a man sees the least part of difference in this, then there will be fear for him. There is no doubt here.

37½–38½. Having realised that Absolute Bliss, which is non-dual, qualityless, compacted of Truth and Intelligence as one's own self, one does not fear anything.

BRAHMOPANIṢAD (Kṛṣṇa Yajurveda) (ब्रह्म)

2. Where the worlds are not worlds ; gods are not gods ; Vedas are not Vedas ; Sacrifices are not sacrifices ; the mother is not the mother ; the father is not the father ; the daughter-in-law is not the daughter-in-law ; the cāṇḍāla is not a caṇḍāla ; the Pulkasa is not a Pulkasa ; the Śramaṇa is not a Śramaṇa ; the ascetic is not an ascetic ; that supreme state of Mokṣa shines as the one Supreme Brahman.

MAHOPANIṢAD (Sāmaveda) (मह)

IV. 25. Adopting the means instructed by the teacher and convey-ed by Śāstra (scripture) and by his own realisation experiencing in his own intelligence, "I am Brahman only", the wise man gets beyond (all) sorrow.

27. Even as a man whose delusion in respect of direction has been destroyed regains his sense of direction, so too does the world become unreal on the destruction of delusion (about it.).

44. Whatever, moving or unmoving is seen in the world attains destruction at the end of a Kalpa as a dream does in dreamless sleep.

46.½ The world is extended as a grand magic show.

70 Realising one's self which is of the nature of Supreme Bliss, non-dual, qualityless and compacted of Truth and Intelligence, one never fears.

84. Water which appears in a mirage is really the mirage only. So too, when one examines oneself, it will be found that the three worlds are only Intelligence.

108. Abandoning the tendency for mere enjoyment, get over the tendency for (perceiving) difference. Getting rid then of the distinction of existence and non-existence, be full of the bliss of non-differentiation.

126. All this is imagined by Avidyā on the anātman taking it to be the Ātman. Resting on the Supreme Person, casting off with effort all desire for enjoyment, be established with superior intelligence on the non-differentiated and be full of bliss.

V. 113. That inner experience that "All is Brahman," is what will give salvation. The perception of difference is (due to) nescience (Avidyā). That should be completely abandoned (got over).

MAITREYYUPANIṢAD (Sāmaveda) (मैत्रेयी)

2½. (In the context of worship with Sohambhāvanā considering the body to be the temple, the Jīva to be Śiva etc.), when dhyānam or meditation (equated with) the mind unperturbed by sense-objects the object of meditation is revealed by knowledge which sees no duality.

DARŚANOPANIṢAD (Sāmaveda) (दर्शन)

IV. 63. O wise one ! When by the power of Jñāna the perception of difference is destroyed, the false distinction of Ātman and Brahman will also vanishes (lit. What can it do ?).

X. 6 and 7. I am that Brahman. I am not the Jīva entangled is Saṁsāra. As foam and wave coming out of the ocean disappear in the ocean itself, so does the world disappear in me.

ANNAPŪRṆOPANIṢAD (Ātharvaṇaveda) (अन्नपूर्णा)

I. 20. Whatever (this) is seen, know that it is unreal, like the castle in the sky or water in the mirage.

21. Be of the nature of that which is not seen (by the senses), but of which you have some intimation and which is beyond the range of the mind and the six organs.

22. Meditate 'I am that expansive intelligence which is indestructible, all-pervasive, impartible, without interval and whole and entire like the earth.'

ĀTMOPANIṢAD (Ātharvaṇaveda) (आत्म)

1. The supreme reality spoken of as Ātman, which is auspicious, pure, one only and non-dual shines always as Brahman.

2. Even in the form of the (manifold) world ; it is the Brahman only, the distinction of existence and non-existence being due to the distinction of Vidyā and Avidyā.

4. The appearance of the world as real is the cause of projection of Saṁsāra. When the world is known to be unreal, there is cessation of Saṁsāra.

21 –22 . As a male actor whether dressed as a women or not is really always a male, so too is a knower of Brahman always Brahman, and not another though sometimes he mistakes himself to be different.

22. When the (enclosing) pot is destroyed, the sapce (enclosed in it) remains as the (universal, unenclosed) space (outside the pot). In the same manner, and on the destruction of the limitation, the knower of Brahman remains as Brahman.

23. The knower of Ātman becomes one with the Ātman as milk becomes one with milk into which it is poured and like oil becoming one with oil with which it is mixed.

TRIPĀDVIBHŪTIMAHĀNĀRĀYAṆOPANIṢAD (Ātharvaṇaveda) (त्रिपाद्विभूतिमहानारायण)

I. 11. That Nārāyaṇa who is spoken of as the Ātman, the Inner Ātman, the Supreme Ātman, the Ātman which is intelligence, the transcendent Ātman, who is the non-dual Supreme Bliss, the universal and eternal, without taint and defect, without modification, unnameable and pure is one only. There is no other than He.

NṚSIMHA UTTARATAPANAYOPANIṢAD (Ātharvaṇaveda) (नृसिंहोत्तरतापिनी)

II. 11. Always devoid of duality, of the nature of bliss, pure existence which is the substratum of all that exists, characterised by the cancellation of nescience, darkness and delusion - such I am. Thus should one meditate on one's self as Supreme Brahman.

VIII. 5. Hence Parameśvara is one only and without modification. There is no differentiation at all here. He who imagines differentiation here, differentiated hundred-fold or thousand-fold goes from death to death. So this Brahman is non-dual, self-effulgent, supreme bliss. It is Ātman only, immortal, fearless. This Ātman is fearless. Brahman is fearless. He who knows thus becomes Brahman. This is the secret.

IX. 10. The Ātman is established in its own eminence, without a want, one only, the witness, self-effulgent.

(C) THE SMṚTIS (स्मृतयः)

Dharma is one of the means for attaining Mokṣa. It is, therefore, but proper that the Smṛtis which deal with Dharma should emphasise Ātma-Jñāna and declare that it is the highest Dharma. At the beginning of Manusmṛti, (मनुस्मृति) Manu Says :—

"आसीदिदं तमो भूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः" ॥
"सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति" ॥
"उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।
सा हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते" ॥
"सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः" ॥
"प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै" ॥
"सर्वमात्मनि संपश्येत् सच्चासच्च समाहितः ।
सर्वं ह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः ॥
आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
प्रशासितारं सर्वेषामणीयांसमणोरपि ।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥
एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥
एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः ।
जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत् ॥
एवं यस्सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम्" ॥

In YĀJÑAVALKYA SMṚTI (याज्ञवल्क्य स्मृतिः) Yājñavalkya says :—

"भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।
क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा मता" ॥
"द्वासप्ततिसहस्राणि हृदयादभिनिस्सृताः ।
हिताहितानामनाड्यस्तासां मध्ये शशिप्रभम् ॥
मण्डलं तस्य मध्यस्थ आत्मा दीप इवाचलः ।
स ज्ञेयस्तं विदित्वेह पुनराजायते न तु" ॥
"मलिनो हि यथाऽऽदर्शो रूपालोकस्य न क्षमः ।
तथाऽविपक्वकरणः आत्मज्ञानस्य न क्षमः" ॥
"आकाशमेकं हि यथा घटादिषु पृथग्भवेत् ।
तथाऽऽत्मैको ह्यनेकश्च जलाधारेष्विवांशुमान्" ॥
"यत एतानि दृश्यन्ते लिङ्गानि परमात्मनः ।
तस्मादस्ति परो देहादात्मा सर्वग ईश्वरः" ॥
"अव्यक्तमात्मा क्षेत्रज्ञः क्षेत्रस्यास्य निगद्यते ।
ईश्वरस्सर्वभूतस्थः सन्नसन्सदसच्च यः" ॥

DAKṢA (दक्ष) in his Smṛti says :—

"यश्चात्मनिरतो नित्यमात्मक्रीडस्तथैव च ।
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः ॥
रतश्चैव स्वयं तुष्टस्संतुष्टो नान्यमानसः ।
आत्मन्येव सुतृप्तोऽसौ योगस्तस्य प्रसिद्ध्यति" ॥
"य आत्मव्यतिरेकेण द्वितीयं नैव पश्यति ।
ब्रह्मीभूय स एवं हि दक्षपक्ष उदाहृतः ॥
वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि ।
एकीकृत्य विमुच्येत योगोऽयं मुख्य उच्यते" ॥
"द्वैतपक्षं समास्थायाद्वैते तु व्यवस्थितः ।
अद्वैतिनां प्रवक्ष्यामि यथा धर्मः सुनिश्चितः ॥
तत्रात्मव्यतिरेकेण द्वितीयं यदि पश्यति ।
ततश्शास्त्राण्यधीयन्ते श्रूयन्ते ग्रन्थसंचयाः" ॥

THE DHARMASŪTRAS (धर्मसूत्रम्)

We find Āpastamba (आपस्तम्ब) saying in his Dharmasūtras :—

"आत्मलाभान्न परं विद्यते पूः प्राणिनः सर्वं एव गुहाशयस्याहन्यमानस्य विकल्मषस्याचलं चलनिकेतं येऽनुतिष्ठन्ति तेऽमृताः। सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः। अनङ्गोऽशब्दोऽशरीरोऽस्पर्शश्च महान् शुचिः। स सर्वं परमा काष्ठा स वैषुवतं स वै वैभाजनं पुरम्॥" "तं योऽनुतिष्ठेत्सर्वत्र प्राध्वं चास्य सदा चरेत्। दुर्दर्शं निपुणं युक्तो यः पश्येत् स मोदेत विष्टपे॥ आत्मन् पश्यन् सर्वभूतानि न मुह्येच्चिन्तयन् कविः। आत्मानं चैव सर्वत्र यः पश्येत् स वै ब्रह्मा नाकपृष्ठे विराजति"॥

Bodhāyana (बोधायन) says that everything is Brahma.

'ओमिति ब्रह्म ब्रह्मवा एष ज्योतिः य एष ज्योतिः य एष तपति एष वेदो य एष तपति वेद्यमेवैतत्। यदेष तपति एवमेवैष आत्मानं तर्पयति आत्मने नमस्करोति आत्मा ब्रह्म आत्म ज्योतिः।'

(d) ARTHAŚĀSTRA (अर्थशास्त्रम्)

Even in the Arthaśāstra (Political Science), we find in Śukranīti (शुक्रनीति) an early work on Arthaśāstra, a passage which says that Brahman is one without a second; all else that appears is only due to Māyā.

"ब्रह्मैकमद्वितीयं स्यात् नेह नानाऽस्ति किंचन।
मायिकं सर्वमज्ञानादिति वेदान्तिनां मतम्"॥

VYĀKARAṆA (व्याकरणम्)

Vyākaraṇa is one of the six Vedāṅgas. It primarily aims at elucidating the exact meanings of Vedic passages. The exponents of this Śāstra make it clear that not only the Vedāntic conception, but their own conception of Truth is Advaitic. Nandikeśvara while explaining the Māheśvara sūtra "अइउण्" states that the "Akāra" (अकार) is the All-Pervading Nirguṇa Brahman, which is Isvara, and with the Cit 'Ikāra' (इकार) it takes the form of Jagat. Akāra (अकार) is the effulgent Brahman, Parameśvara and is Pure Jñapti (ज्ञप्ति) (intelligence). Ikāra (इकार) which is Citkalā, in the presence of Akāra, becomes the cause of the Universe. Ukāra (उकार) is Viṣṇu.

Nandikeśvara says :

"अकारो ब्रह्मरूपस्स्यान्निर्गुणस्सर्ववस्तुषु।
चित्कलामिं समाश्रित्य जगद्रूप उणीश्वरः॥
अकारः सर्ववर्णाग्र्यः प्रकाशः परमेश्वरः।
आद्यमन्त्येन संयोगादहमित्येव जायते॥
सर्वं परात्मकं पूर्णं ज्ञप्तिमात्रमिदं जगत्।
ज्ञप्तेर्वभूव पश्यन्ती मध्यमा वाक्ततस्स्मृता॥
अकारो ज्ञप्तिमात्रं स्यादिकारः चित्कला स्मृता।
अकारं सन्निधीकृत्य जगतां कारणत्वतः।
उकारो विष्णुरित्याहुः व्यापकत्वान्महेश्वरः"॥

Patañjali (पतञ्जलि) the author of the Vyākaraṇa Mahābhāṣya, (महाभाष्यम्) the most famous and the foremost of all classical works, when explaining the Vārttika on the Sūtra स्त्रियाम् reads 'असत्तु मृगतृष्णावद् गन्धर्वनगरं यथा' and says :

"कथं पुनरसल्लिङ्गं शक्यं द्रष्टुम्। मृगतृष्णावत्। तद्यथा मृगास्तृषिताः अपां धाराः पश्यन्ति, न च तास्सन्ति। यथा गन्धर्वनगराणि दूरतो दृश्यन्ते, उपसृत्य च नोपलभ्यन्ते"

Here the Mirage or Mṛgatṛṣṇā, (मृगतृष्णा) the oft-quoted example of false objects (mithyā) according to Advaita conception, is clearly brought out by Patanjali as one which merely appears but is not real. The Advaitic conception of falsity or Mithyātva i. e. Mṛgatṛṣṇā or Rajju-Sarpa (रज्जुसर्प) is different from the idea of Vandhyā-Putra (वन्ध्यापुत्र) (barren woman's son) technically named Tuccha (तुच्छ) as the latter never appears as existing, whereas the former has a semblance of existence for a while, though really non-existing. When commenting upon the sūtra वर्तमाने लट् Patañjali quoting an ancient śloka

"न वर्तते चक्रमिषुर्न पात्यते न स्यन्दन्ते सरितस्सागराय।
कूटस्थोऽयं लोको न विचेष्टितास्ति यो ह्येनं पश्यति सोऽप्यनन्धः"॥[1]

expresses the idea that the world is in reality the Kūṭastha Brahman which is in reality devoid of all agency in consequence of its being the All (Pūrṇa).

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१. अत्र कैयटः—'एवं यो वेत्ति सोऽप्यनन्धः। किं पुनर्योऽनुष्ठाता योगीत्यर्थः। स ह्यविकृतमात्मतत्त्वं भावयन्प्रत्यक्षीकरोतीत्यर्थः। तथाचोक्तं भगवता—'ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः। तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥' इति।

When commenting upon the sūtra कर्मवत्कर्मणा तुल्यक्रिय: Patañjali says: 'हन्त्यात्मानमात्मा। आत्मना हन्यत आत्मेति। क: पुनरात्मानं हन्ति को वाऽऽत्मना हन्यते। द्वावात्मानावन्तरात्मा शरीरात्मा च। अन्तरात्मा तत्कर्म करोति येन शरीरात्मा सुखदु:खे अनुभवति। शरीरात्मा तत्कर्म करोति येनान्तरात्मा सुखदु:खे अनुभवति।'

Here Patañjali suggests that the soul, when it identifies itself with the mind (Antūratman) (अन्तरात्मा), becomes the subject and that when the same soul becomes identified with the body (Śarīrātman) (शरीरात्मा) it becomes the object. The soul, identified with the body, becomes the subject, and the same soul, identified with the mind, becomes the object, thus he brings out the Advaitic truth that the one Ātman can be experienced both as subject and object at the same time in consequence of its dual projection and plurality itself should be essentially unreal.

In his Vākyapadīyakārikā Bhartṛhari says :—

"अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यत:" ॥
"स्वरूपज्योतिरेवान्त: परा वागनपायिनी।
तस्यां दृष्टस्वरूपायामधिकारो निवर्तते" ॥
"तस्मात्सर्वमभावो वा भावो वा सर्वमिष्यते।
न त्ववस्थान्तरं किंचिदेकस्मात्तत्त्वत: स्थितम्" ॥
"यत्र द्रष्टा च दृश्यं च दर्शनं चापि कल्पितम्।
तस्यैवार्थस्य सत्यत्वमाहुस्त्रय्यन्तवेदिन:" ॥
"वाच्या सा सर्वशब्दानां शब्दाच्च न पृथक्तत:।
अपृथक्त्वेऽपि संबन्धस्तयोर्जीवात्मनोरिव" ॥
"निर्भासोपगमो योऽयं क्रमवानिव दृश्यते।
अक्रमस्यापि विश्वस्य तत्कालस्य विचेष्टितम्" ॥
"संबन्धिभेदात्सत्तैव भिद्यमाना गवादिषु।
जातिरित्युच्यते तस्यां सर्वे शब्दा व्यवस्थिता:" ॥
"तां प्रातिपदिकार्थं च धात्वर्थं च प्रचक्षते।
सा नित्या सा महानात्मा तामाहुस्त्वतलादय:" ॥
"सत्यासत्यौ तु यौ भागौ प्रतिभावं व्यवस्थितौ।
सत्यं यत्तत्र सा जाति: असत्या व्यक्तयो मता:" ॥

THE NYĀYA and VAIŚEṢIKA ŚĀSTRAS (न्यायवैशेषिकशास्त्रे)

Sage Gautama is the founder of the Nyāya school of philosophy. Nyāya generally goes with the Vaiśeṣika school, whose founder is Kaṇāda. Sage Gautama, while dealing with liberation or Apavarga in the beginning of his work, says :

"दु:खजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्ग:"।

This Sūtra is cited by Śrī Śaṅkarācārya, in his Brahmasūtrabhāṣya, as stressing the point of the Advaita truth, that the removal of false notions or Mithyājñāna through the realization of truth (Tattvajñāna) leads to liberation or Apavarga. Though his school endorses the idea that the universe is real, yet in the matter of Mokṣa, Gautama is endorsing the Advaita idea inasmuch as he says that the destruction or annihilation of Mithyājñāna through Tattvajñāna or realization of the truth is the surest way to salvation (Mokṣa). Even this doctrine of the Absolute Reality of the world is seriously jeopardised by Gautama's Bhāṣyakāra Vātsyāyana who goes so far as to say that the doctrine is intended only for those who have not attained ultimate realization and that the Nyāya doctrine only serves as a step to that realization. The Sūtras

"यमनियमाभ्यामात्मसंस्कारो योगाद्यात्मविध्युपायै:"

'तत्त्वाध्यवसायसंरक्षणार्थं जल्पवितण्डे बीजप्ररोहसंरक्षणार्थं कण्टकशाखावरणवत्' ('अनुत्पन्नतत्त्वज्ञानानामप्रहीणदोषाणां तदर्थं घटमानानामुपायार्थैतत्' इति वात्स्यायनभाष्यम्)

show that the Nyāya system serves only as a defensive hedgerow that nurtures the tender sapling of the Ultimate Truth. Vātsyāyana in his Bhāṣya explains these sūras as signifying that this system is but a step for those who have not realised the Ultimate Truth on account of their mind not having been purged of sins (but who in some way or other are striving towards such realisation).

'अनुत्पन्नतत्त्वज्ञानानामप्रहीणदोषाणां तदर्थं घटमानानामुपायार्थैतत्'

Kaṇāda in his sūtras 'सदकारणवन्नित्यम्' 'तस्य कार्यं लिङ्गम्' establishes the existence of paramāṇus (atoms).

Praśastapāda in his Bhāṣya on the Vaiśeṣika Sūtras, says that it is by the union of two paramāṇus that a dvyaṇuka is formed.

'यदा पार्थिवाप्ययोरण्वो: संयोगे सत्यन्येन पार्थिवेन पार्थिवस्यान्येनाप्येन चाप्यस्य युगपत्संयोगौ भवत:, तदा ताभ्यां संयोगाभ्यां पार्थिवाप्ये द्व्यणुके युगपदारभ्येते'

If two things are to come together they can do so only if they have parts (avayavas). But the Vaiśeṣikas deny parts (avayavas) to the Paramāṇu. Then how can two paramāṇus combine together to form dvyaṇuka ? In order to establish that a dvyaṇuka is formed by the union of two paramāṇus, they have to suppose that there are parts (avayava) where there are none ; that is to say, they *assume* the existence of a thing which does not really exist. This *assumption* of theirs comes nearer to the Advaita doctrine which says that what is not real *appears* to be so.[1]

Udayanācārya, a very great authority on Nyāya (Nyayācārya) in the passage "तदास्तां तावत् किमार्द्रकवणिजो वहित्रचिन्तया' compares his own system with Advaita and says that his own system is like a petty ginger-monger, whereas Advaita is like a ponderous seagoing vessel laden with cargo of permanent value. Again, when he says 'शुद्धबुद्धस्वभाव इत्यौपनिषदाः' ; he is of the firm opinion that the Advaitins alone are the Aupaniṣadas, i. e. the followers of the Upaniṣads, and not the followers of other systems, because he mentions Śaivas and Vaiṣṇavas as being different from the Aupaniṣadas. When he says 'तद्वाधकै बलिनि वेदनये जयश्रीः' he gives it as his settled opinion that the palm of victory (जयश्रीः) would go to the Advaita (Anirvacanīya-vāda) which alone is Vedanaya or the philosophy of the Vedas. Thus, according to Udayanācārya, Advaita alone is the real purport of the Vedas. After exhorting them (the Bauddhas) to get themselves absorbed in Advaita, where intellect itself is merged in the Supreme, he suggests to them as an alternative, to remain in the intellectual plane according to the Nyāya system, through alerting the tardiness of their intellect. Finally he says :

"ततः संस्काराभिभवात् केवलोऽपि न विकल्प्यते। यमाश्रित्य चरमवेदान्तोपसंहारः"। तत्प्रतिपादनार्थं "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह इत्यादि। सा चावस्था न हेया मोक्षनगरगोपुरायमाणत्वात्। निर्वाणं तु तस्य स्वयमेव। यामाश्रित्य न्यायमतोपसंहारः। 'अथ यो निष्काम आप्तकाम आत्मकामः स ब्रह्मैव सन् ब्रह्माप्येति, न तस्य प्राणा उत्क्रामन्ति अत्रैव समवलीयन्ते' इत्यादीनि"

Here he states his view that the Jīvanmukti of Advaita is like a lofty spire ornamenting the city of Mokṣa. The Nyāya system finds its culmination only by allying itself with Advaita. Thus we find that Udayanācārya is of opinion that Advaita is the Highest Truth. In Kiraṇāvali he says "As regards the view of the Vedāntins that, when ignorance is destroyed Ātman alone exists in Mokṣa, we have nothing at all to say against it."

'अविद्यायां निवृत्तायां केवलमात्मैवापवर्गे वर्तते' इति मते न नो विवादः ॥

THE PŪRVAMIMĀMSĀ (पुंर्वमीमांसा)

The purpose of the Pūrva Mīmāṁsā is to set forth rules of interpretation for reconciling the apparently conflicting texts of the Vedas and for elucidating the doubts that might arise in the course of performance of the sacrifices enjoined in them. Nobody will turn his attention to these sacrifices if he does not continue to live to enjoy the fruits thereof in the other world. Hence, they have to establish the existence of an Ātman different from the body, mind, and senses. Jaimini (जैमिनि) is the author of the Pūrva Mīmāmsā sūtras. Kumārila Bhaṭṭa (कुमारिलभट्ट), the Mīmāmsā Vārttikakāra (वार्त्तिककार) and the founder of the popular school of Pūrva Mīmāmsā, tells us, in the course of explaining the nature of the soul, that the Mīmāmsā Bhāṣyakāra deals only with the existence of soul, as being different from body, but not with its absotlute nature, because he is there concerned only with refuting atheistic Buddhists and that, for the realisation of the true nature of the Ātman, which is vibhu (विभु) all-pervading (ज्ञानशक्तिस्वभावोऽतो नित्यः सर्वगतः पुमान्—श्लो. वा. आत्म. वादे श्लो.73.) the Vedānta alone should be studied.

"इत्याह नास्तिक्यनिराकरिष्णुः आत्मास्तितां भाष्यकृदत्र युक्त्या।
दृढत्वमेतद्विषयः प्रबोधः प्रयाति वेदान्तनिषेवणेन।" श्लो. वा. आत्मवादे श्लो. 148..

Prabhākara (प्रभाकर) the founder of the Guru-Mata (गुरुमत) of Pūrva Mīmāṁsā, throws direct light on the point. He says that the Mīmāṁsā Bhāṣyakāra i. e. Śabarasvāmī (शबरस्वामी) did not explain the true nature of the ego "I" and "Mine" which is only a result of the misconceived identity of the Ātmā with Anātmā (the matter) because Bhagavān Śrī Kṛṣṇa has given his injunction in the Gīta—"Do not perplex the undeveloped minds of the ignorant, who hold fast to Karma." Śabarasvāmī has not dwelt at length on this point not because of his ignorance

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१—"अणौ निरंशे नितरां कल्पितं जगत्' इति (खण्डनकारश्लोक उपक्षिप्तः) निरंशेऽप्यणौ संयोगकल्पनायां सर्वथा जगतः कल्पितत्वमेवेति तद्भावः। कणादः पारिमाण्डल्यसंयोगात् द्व्यणुकक्रमात्। जगदुत्प्रेक्षयन् मायावादसादरमानसः ॥ इति प्रघट्टकान्तरे तदुक्तेः"

of the Truth, but on account of the direct injunction that those who are addicted to Karma are not to be perturbed by the preaching of the Upaniṣadic truth.

"यदुक्तं 'महङ्कारममकारी अनात्मनि आत्माभिमानी' इति,* मृदितकषायाणामेवैतत्कथनीयम्, न कर्मसङ्गिनामित्युपरम्यते। आह च भगवान् द्वैपायनः—'न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् इति रहस्याधिकारे। तस्मान्न विवृतमत्र भाष्यकारेण भगवता वचनानुरोधाज्ञानात्"

(h) THE YOGA AND SĀṄKHYA SYSTEMS (योगः सांख्यं च)

Yoga. Patañjali is the founder of the Yoga school of philosophy. Yoga is a means to bring about Advaita Sākṣātkāra (अद्वैतसाक्षात्कारः) through the intense concentration of the mind with which it largely deals. Patañjali says 'कृतार्थं प्रति नष्टमप्यनिष्टं तदन्यसाधारणत्वात्'. One of the most fundamental Siddhāntas of Advaita is that the objective world is an illusion (Mithyā). This view is accepted by Patañjali in the foregoing sūtra, which means that whatever appears does not exist for one who has realised the truth, but does exist for one who has not realised.

Vārṣagaṇya (वार्षगण्य) the expounder of Yoga, Says,

"गुणानां परमं रूपं न दृष्टिपथमृच्छति।
यत्तु दृष्टिपथं प्राप्तं तन्मायेव सुतुच्छकम्" ॥†

(i) Itihāsas (इतिहासाः)

THE RĀMĀYAṆA (रामायणम्)

Rāmāyaṇa (वाल्मीकिरामायण) In the Ayodhyā Kāṇḍā Vaśiṣṭha (वसिष्ठ) says to Rāma 'राम आकाशप्रभवो ब्रह्मा' meaning that Brahmā emanated from Ākāśa. In the Uttara Kāṇḍa, when requesting Rāma to return to his abode Brahma asks Rāma to enter into the Vaiṣṇava Tejas (Saguṇamūrti) (सगुणमूर्ति) or the Sanātana Ākāśa (सनातन आकाशः) (the all-pervading).

यामिच्छसि महाबाहो तां तनु प्रविश स्वकाम्।
वैष्णवीं तां महातेजो तद्वाकाशं सनातनम् ॥

Since Vaiṣṇava Tejas (वैष्णवतेजः) is mentioned as an alternative to Sanātana Ākāśa, we have to understand that in the eyes of Brahmā Ākāśa is equated with the Nirguṇa Brahma (the All-Pervading One).

In the Yuddha Kāṇḍa Brahmā praises Śrī Rāma and says 'अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव' and again न तदस्ति त्वया विना'

The word Satyam used as an adjective to Brahma implies that everything beside Brahma is not Satya. This is one of the principal tenets of Advaita. In the Sundara Kāṇḍa, Sīta says :—

"धन्याः खलु महात्मानो मुनयस्त्यक्तविरिक्षपाः।
जितात्मानो महाभागा येषां नस्तः प्रियाप्रिये॥
प्रियान्ते संभवेद्दुःखमप्रियादधिकं भयम्।
ताभ्यां हि ये वियुज्यन्ते नमस्तेषां महात्मनाम्" ॥

Here she illustrates, How a Jīvanmukta should live. The same idea is expressed in the Śruti beginning : 'न ह वै शरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति'

It is only when one realises the Advaitic Anubhava that He is all and that there is nothing else but He, that one can be free for ever from fear (Priya or Apriya). In the Uttara Kāṇḍa, when Yama approaches Rāma conveying to him Brahmā's request that he may return to Vaikuṇṭha, he says

'तवाहं पूर्वके भावे पुत्रः परपुरञ्जय।
माया संभावितो वीर कालस्सर्वसमाहरः।' ॥

and Brahmā himself when requesting Rāma to return to his abode, says :—

'संक्षिप्य हि पुरा लोकान् मायया स्वयमेव हि।
महार्णवे शयानोऽप्सु मां त्वं पूर्वमजीजनः ॥

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* अत्र शावरभाष्यम्—आह परत्राप्यहंशब्दो भक्त्या दृश्यते—तद्यथा-'अहमेव पुत्रः अहमेवासौ देवदत्तः, अहमेव गच्छामि इति।

† Iśwara Kṛṣṇa who has condensed the Sānkhya Sūtras of Kapila in 70 verses says "तस्मान्न बध्यते नापि मच्यते नापि संसरति कश्चित्' Here he expresses the same idea as is elaborated by Śrī Gauḍapāda (गौडपाद) in his Maṇḍūkyā Kārika. (माण्डूक्यकारिका)

न निरोधो न चोत्पत्तिः न बद्धो न च साधकः।
न मुमुक्षुः न वै मुक्तः इत्येषा परमार्थता ॥

भोगवन्तं ततो नागमनन्तमुदकेशयम् ।
मायया जनयित्वा त्वं द्वौ च सत्वौ महाबलौ' ॥

The conception of Time is due to the relativity of Māyā. Māyā, mentioned in these verses, is a factor of Advaita only. Time, which is the cause of both creation and dissolution is a prominent feature of Advaita. This is clearly brought out in the foregoing verses. The dream-state is an oft-quoted illustration to explain the unreality of the world. This unreality of dreams is pointedly conveyed in the words of Bharata (भरत) and Maṇḍodarī (मण्डोदरी). Maṇḍodarī Says :—

"हा स्वप्नस्सत्यमेवेदं त्वं रामेण कथं हतः ।
त्वं मृत्योरपि मृत्युस्स्याः कथं मृत्युवशं गतः" ॥

Bharata says :—

"अश्रद्धेयमिदं लोके न सत्यं प्रतिभाति मा ।
मुह्यते खलु मे भावः स्वप्नोऽयमिति मे मतिः" ॥

THE ADHYĀTMA RĀMĀYAṆA (अध्यात्मरामायणम्):

The Adhyātma Rāmāyaṇa as the name implies, is full of philosophic ideas. We cite here only some references to such ideas. Sīta (सीता) explains ot Hanumān (हनुमान्) the true nature of Rāma and says that all actions are impelled by her alone though such actions were mistakenly attributed to Rāma.

"रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ॥
आनन्दनिर्मलं शान्तं निर्विकारं निरञ्जनम् ।
सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ॥
मां विद्धि मूलप्रकृतिं सर्गस्थितित्यन्तकारिणीम् ।
तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता ॥
तत्सान्निध्यान्मया सृष्टं तस्मिन्नारोप्यते बुधैः" ॥

Again in another place, Rāma says :

"आकाशस्य यथा भेदस्त्रिविधो दृश्यते महान् ।
जलाशये महाकाशस्तदवच्छिन्न एव च ।
प्रतिबिम्बाख्यमपरं दृश्यते त्रिविधं नभः ॥
बुध्यवच्छिन्नचैतन्यमेकं पूर्णं तथा परम् ।
आभासस्त्वपरं बिम्बभूतमेवं त्रिधा भिदा" ॥
"ऐक्यज्ञानं यदोत्पन्नं महावाक्येन चात्मनोः ।
तदाऽविद्या स्वकार्येण नश्यत्येव न संशयः ॥"

Kausalyā's (कौसल्या) prayer to Rāma, Ahalyā's (अहल्या) prayer to Rāma, Paraśurāmā's (परशुराम) prayer to Rāma, in the Bālakāṇḍa, Nārada's (नारद) prayer to Rāma, Rāma's advice to Kausalyā and Lakṣmaṇa (लक्ष्मण) and Vasiṣṭhas's (वसिष्ठः) advice to Bharata are full of Advaitic truths. In the Uttara Kāṇḍa, Rāma advises Lakṣmaṇa in the following words :

"कदाचिदात्मा न मृतो न जायते न क्षीयते नापि च वर्धतेऽमरः ।
निरस्तसर्वातिशयस्सुखात्मकः स्वयंप्रभस्सर्वगतोऽयमद्वयः ॥
एवंविधे ज्ञानमये सुखात्मके कथं भवो दुःखमयः प्रतीयते ।
अज्ञानतोऽध्यासवशात्प्रतीयते ज्ञाने विलीयेत विरोधतःक्षणात् ॥"

THE ĀNADNA RĀMĀYAṆA (आनन्दरामायणम्) :

In the Ānanda Rāmāyaṇa also we find many Advaita truths. In Sāra Kāṇḍa (सारकांड) (5th Sarga) we find Rāma explaining Advaitic truths to Daśaratha (दशरथ). He says that the universe is only an appearance due to Māyā like the appearance of silver in the shell and of water in a mirage.

"नश्वरं भासते चैतत् विश्वं मायोद्भवं नृप ।
यथा शुक्तौ रौप्यभासः काचभूम्यां जलस्य च ॥
यथा रज्जौ सर्पत्रासः मृगतोये जलस्पृहा ।
तद्वदात्मनि भासोऽयं कल्प्यते नश्वरो बुधैः" ॥

In Yoga (योग) kāṇḍa (5th sarga), we read 'अद्वैतब्रह्मरूपाय चिन्मात्राय परात्मने।' and in the 7th sarga we read "यद्ब्रह्म परमं धाम सर्वलोकोत्तमोत्तमम् । निर्गुणं परमं सूक्ष्मम् "

In Vilāsa (विलास) Kāṇḍa (2nd Sarga), we read

"निरामयं निराभासं निरवद्यं निरञ्जनम् ।
नित्यानन्दं निराकारमद्वैतं तमसः परम् ॥
परात्परतरं नित्यं सत्यानन्दचिदात्मकम्" ।
"सर्वात्मकं सर्वगतस्वरूपं नमामि रामं परतः परस्तात्" ।

In Manohara (मनोहर) Kāṇḍa (2nd Sarga), we find the following Vākyas 'सर्वं ब्रह्म न संशयः' 'अहमेव परं ब्रह्म' 'मत्तो ब्रह्म परं न हि' 'एवं यद् दृश्यते चेदं मायेयं तव राघव' 'नश्वरं बुद्बुदाकारं ज्ञातं चेदं मया प्रभो'

In the fourth Sarga we find

"सर्वासूपनिषत्स्वेवं ब्रह्माद्वैतं सुनिर्मितम् ।
ब्रह्मैवेदममृतमित्याह चाथर्वणी श्रुतिः ।।
तत्त्वमेव त्वमेवैतदिति कैवल्यगं वचः ।
तत्त्वमसीतिच्छान्दोग्ये ब्रह्मात्मैक्यं न भेदधीः" ।।
"इदं सर्वं यदयमात्मैकमेवाद्वितीयकम् ।
सर्वं खल्विदमित्यादि श्रुतयो यद् ब्रुवन्ति हि" ।।

Non-difference between Hari and Hara is also one of the special features of Advaita. This also we find expressed in the 7th sarga of this Kāṇḍa.

"राम एव परो ज्ञेयः शिव एव रघूत्तमः ।
उभयोर्नान्तरं ज्ञेयं भेददृङ् नारकी नरः ।।
रामशङ्करयोरत्र भिन्नत्वं येन मानितम् ।
तस्य जन्म वृथागतम् ।।
शम्भोश्च हृदयं रामः रामस्य हृदयं शिवः ।
नैवान्तरं कल्पनीयम्" ।।

In the 12th sarga, Durgā says :

'रामस्साक्षान्महादेवः नात्र भेदः कदाचन'

THE MAHĀBHĀRATA

Besides the Bhagavadgīta (भगवद्गीता), Advaitic ideas are found in many other places in the Mahābhārata. In the 36th Adhyāya of the Mokṣadharma (मोक्षधर्म) explaining to Janamejaya जनमेजय the truth about Puruṣa (पुरुष) Vaiśampāyana (वैशंपायन) says that though the Sāṅkhyas postulate many Puruṣas, Vyāsa (व्यास) posits only one Puruṣa

"बहवः पुरुषा लोके सांख्ययोगविचारिणः ।
नैकमिच्छन्ति पुरुषं एकं कुरुकुलोद्वह ।।
इदं पुरुषसूक्तं हि सर्ववेदेषु पठ्यते ।
ऋतं सत्यं च प्रख्यातं ऋषिसिंहेन चिन्तितम् ।।
उत्सर्गेणापवादेन ऋषिभिः कपिलादिभिः ।
अध्यात्मचिन्तामाश्रित्य शास्त्राण्युक्तानि भारत ।।
समासतस्तु तद्व्यासः पुरुषैकत्वमुक्तवान्" ।

Brahmā says to Rudra :

'निर्गुणं निर्गुणा भूत्वा प्रविशन्ति सनातनम् ।'

In answer to a question by Suvarcalā (सुवर्चला) as to what is Ahaṁbhāva (अहंभाव) or Egoism and Ātmānubhava (आत्मानुभव) Śvetaketu says :

"मृन्मयो हि घटाभासः तादृग्भाव इहेष्यते ।
अहंभावः परेऽचिन्त्ये ह्यात्मभावो महान्पुनः ।।
न वाचस्तत्र विद्यन्ते इति नैव विरुध्यते ।।
त्वचा स्पृशति वै वायुमाकाशस्थं पुनः पुनः" ।
"तत्स्थं गन्धं तयाऽऽघ्राति ज्योतिः पश्यति चक्षुषा ।।
तमो रश्मिगणञ्चैव मेघजालं तथैव च ।
सर्वतारागणञ्चैव नाकाशं दृश्यते पुनः ।।
आकाशस्याप्यथाकाशं रुद्रूपमिति निश्चितम् ।
सदर्थे कल्पितं सर्वं तत्सत्यं विष्णुरेव च ।
कैवलज्ञानमात्रं तत्तस्मिन्सर्वं प्रतिष्ठितम्" ।।

Brahmā says to Rudra :—

"हित्वा गुणमयं सर्वं कर्म हित्वा शुभाशुभम् ।
उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज" ।।

In the Viṣṇusahasranāma we find the names Tattvam (तत्त्वम्), Tattvavit (तत्त्ववित्), Ekātmā (एकात्मा), Janmamṛtyujarātigaḥ (जन्ममृत्युजरातिगः). Here we find the Advaitic truth that there is only one Truth ; that the Truth and the knower of the Truth are one and the same, and that one who realises this Oneness goes beyond the cycle of birth, death and old age, i. e. attains final bliss.

ŚIVA RAHASYA (शिवरहस्यम्)

Śiva Rahasya is considered as one of the epics. It consists of two parts, Jñāna Kāṇḍa (ज्ञान) and Upāsanā (उपासना) Kāṇḍa. That the only one exists (without a second) and that the One appears as many is expressed herein in the first Amśa ;

"ज्ञानमात्मा त्वहं ब्रह्म ज्ञानं शान्तिरनुत्तमा ।
स एकः परमात्मा हि नेह नानाऽस्ति किंचन" ॥
"यस्यैकत्वं हि विज्ञाय शोकं तरति मानवः ।
एकमेव महादेवमिन्द्रमित्रादिभिः सुरैः ॥
नामरूपगुणैश्चैव मायया मन्यते जनः" ॥
"इदं जगत्पुरा सृष्ट्वा तस्मिन् प्राविशदीश्वरः ।
व्याकुर्वन्नामरूपे तु व्यवहारीव भासते" ॥
"नेति नेति च वेदान्तैः तल्लिंगं प्रतिपाद्यते ।
तदेव ब्रह्म त्वं विद्धि नेह नानाऽस्ति किंचन" ।
"असत्यमेतच्च जडं स्वसत्यात् सत्यवत् स्थितम् ।
करोति च जडं सर्वं चेतनानां स चेतनः ॥
संगवानिव विश्वेशोऽसंगः सर्वान्तरङ्गकः ।
यस्य ज्ञानेन सर्वेषां मुक्तयः सर्वतो द्विजाः ॥
सर्वं शिवतया भाति प्रसादेन महेशितुः ।
स षोडशात्मा पुरुषो नेह नानाऽस्ति किंचन ॥"

In Ṛbhu (ऋभु) Gītā which forms part of the 6th Amśa, it is said that Vyāsa got the Brahma Sūtras from Śiva and that, in the Brahma Sūtras, he has taught that the universe is unreal. Some of the Sūtras are explained in the Ṛbhu Gīta itself ;

"व्यासा मन्वन्तरेषु प्रतियुगजनिताः शांभवा ज्ञानसिद्धैय
भस्माभ्यक्तसमस्तगात्रनिवहा रुद्राक्षमालाधराः ।
कैलासं समवाप्य शंकरपदध्यानेन सूत्राण्युमा-
कान्तात् प्राप्य वितन्वते स्वकधिया प्रामाण्यवादान्यहो" ॥

"जन्माद्यस्य यतोऽस्य चित्रजगतो मिथ्यैव तत्कारणं
ब्रह्म ब्रह्मात्मनैव प्रकृतिपरमदो वर्तमानं विवर्तेत् ।
श्रुत्या युक्त्या यतो वा इति पदघटितोद्बोधतो वक्ति शम्भं
नाणुः कालविपाककर्मजनिते ज्याचोदना वं मृषा ॥"

(i) THE PURĀṆAS (पुराणानि)

There are 18 Mahā purāṇas and 18 Upapurāṇas.

The Viṣṇu Purāṇa (विष्णुपुराणम्)

The Viṣṇu Purāṇa stresses Advaitic truths at every step and ends with the famous Advaitic Upākhyāna of Kāṇḍikya Janaka and Keśidhwaja Janaka.

ज्ञानस्वरूपमत्यन्तनिर्मलं परमार्थतः ।
तदेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम् ॥ (1-2-6)
परः पराणां परमः परमात्मात्मसंस्थितः ।
रूपवर्णादिनिर्देशविशेषणविवर्जितः ॥ (1-2-10)
जुषन् रजोगुणं तत्र स्वयं विश्वेश्वरो हरिः ।
ब्रह्मा भूत्वाऽस्य जगतः विसृष्टौ संप्रवर्तते ॥
सृष्टं च पात्यनुयुगं यावत्कल्पविकल्पना ।
सत्त्वभृद्भगवान् विष्णुरप्रमेयपराक्रमः ॥
तमोद्रेकी च कल्पान्ते रुद्ररूपी जनार्दनः ।
मैत्रेयाखिलभूतानि भक्षयत्यतिदारुणः ॥ (1-2-61, 62, 63)
मत्तः सर्वमहं सर्वं मयि सर्वं सनातने । (1-9-75)
यत्र सर्वं यतः सर्वं यः सर्वं सर्वसंश्रयः । (1-9-84)
शुद्धस्संलभ्यते भ्रान्त्या गुणवानिव योऽगुणः । (1-14-37)
अहमेवाक्षयो नित्यः परमात्माऽत्मसंश्रयः ।
ब्रह्मसंज्ञोऽहमेवास्मि तथाऽन्ते च परः पुमान् ॥ (1-19-86)
सकलमिदमहं च वासुदेवः परमपुमान् परमेश्वरः स एकः ।
यदा तु शुद्धं निजरूपि सर्वं कर्मक्षये ज्ञानमपास्तभेदम् ॥ (2-12-40)
तस्मान्न विज्ञानमृतेऽस्ति किंचित् क्वचित्कदाचिद्भूप वस्तु जातम् ।
विज्ञानमेकं निजकर्मभेदविभिन्नचित्तैर्बहुधाऽभ्युपेतम् ॥ (2-12-43)

सद्भाव एवं भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत् ।
एतत्तु सत्संव्यवहारभूतं तत्रापि चोक्तं भुवनाश्रितं ते ।। (2-12-45)

वस्तु राजेति यल्लोके यच्च राजभटादिकम् ।
तथान्यच्च नृपेत्थं तत्र सत् सङ्कल्पनामयम् ।। (2-13-93)

एको व्यापी समः शुद्धः निर्गुणः प्रकृतेः परः ।
जन्मवृद्ध्यादिरहितः आत्मा सर्वगतोऽव्ययः ।। (2-14-29)

तस्यात्मपरदेहेषु सतोऽप्येकमयं हि यत् ।
विज्ञानं परमार्थोऽसौ द्वैतिनोऽतथ्यदर्शिनः ।। (2-14-31)

तदेतदुपदिष्टं ते संक्षेपेण महामते ।
परमार्थसारभूतं यत्तदद्वैतमशेषतः ।। (2-16-18)

एकस्समस्तं यदिहास्ति किञ्चित्तदच्युतो नास्ति परं ततोऽन्यत् ।
सोऽहं स च त्वं स च सर्वमेतदात्मस्वरूपं त्यज भेदमोहम् ।। (2-16-23)

सितनीलादिभेदेन यथैकं दृश्यते नभः ।
भ्रान्तदृष्टिभिरात्माऽपि तथैकोऽपि पृथक्पृथक् ।। (2-16-29)

अविद्यामोहितात्मानः पुरुषा भिन्नदर्शिनः ।
वदन्ति भेदं पश्यन्ति चावयोरन्तरं हर ।। (5-33-49)

संज्ञायते येन तदस्तदोषं शुद्धं परं निर्मलमेकरूपम् ।
सन्दृश्यते वाप्यवगम्यते वा तज्ज्ञानमज्ञानमतोऽन्यदुक्तम् ।। (6-5-87)

निर्वाणमय एवायमात्मा ज्ञानमयोऽमलः ।
दुःखाज्ञानमयो धर्माः प्रकृतेस्ते तु नात्मनः ।। (6-7-22)

प्रत्यस्तमितभेदं यत्सत्तामात्रमगोचरम् ।
वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ।। (6-7-53)

तद्भावभावमापन्नस्ततोऽसौ परमात्मना ।
भवत्यभेदी भेदश्च तस्याज्ञानकृतो भवेत् ।। (6-7-95)

विभेदजनके ज्ञाने नाशमात्यन्तिकं गते ।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ।। (6-7-96)

In Garuḍa Purāṇa (गरुडपुराण) (Ācāra Khaṇḍa) we read :—

"सर्पधारादिभिर्भेदैरन्यथा वस्तुकल्पनम् ।
व्योमादिनामरूपाद्यैरन्यथाऽऽत्मा प्रकल्प्यते ।।
प्रत्यक्षमपि यद्द्रव्यं दुर्दर्शमिति भाष्यते ।
तथाहि रज्जुरुरगः शुक्तिकारजतं यथा ।।
आदावन्ते न सन्त्येव नामरूपक्रियादयः ।
सत्त्वावकल्पनं काले न सन्ति परमार्थतः ।।
मायाविचारसिद्धैव विचारेण विलीयते ।
आपातरमिता सापि कल्पनाकालवर्तिनी" ।।

"अहं ब्रह्म परं ज्योतिः विष्णुरित्येव चिन्तयेत् ।
ब्रह्मात्मनोर्यदेकत्वं स योगश्चोत्तमो मतः ।।
सोऽहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये ।
व्यापकत्वात्कथं याति को याति क्व स याति च ।।
अनन्तत्वान्न देशोऽस्ति अमूर्तत्वाद्गतिः कुतः ।
अद्वयत्वान्न कोऽप्यस्ति बोधत्वाज्जडता कुतः ।।
कथमाकाशकल्पस्य गतिरागतिसंस्थिती ।
जाग्रत्स्वप्नसुषुप्तं च मायया परिकल्पितम्" ।।

"अहं ब्रह्म परं तत्त्वं ज्ञात्वा त्वखिलविद्भवेत् ।
यथैकमृण्मये ज्ञाते सर्वमेतच्चराचरम् ।।
यथैकहेममणिना सर्वं हेममयं भवेत् ।।
ज्ञातं तथैवमीक्षेन ज्ञानिनाऽप्यखिलं जगत् ।
यथान्धकारदोषेण रज्जुस्सम्यङ् न दृश्यते ।।
तथा संमोहदोषेण चात्मा सम्यङ्न दृश्यते" ।

"यथा रथादयः स्वप्ने सन्तो नैव च सत्यतः ।।
तथा जाग्रदवस्थायां भूतानि न तु सन्निधौ ।
द्वैरूप्यं मायया भाति जाग्रत्स्वप्नपदज्ञयोः ।।
एवमेतत्परं ब्रह्म स्वप्नजाग्रत्पदद्वये ।
सुषुप्तमचलं रूपमद्वयं पदमुच्यते" ।।

"ज्ञानादज्ञानकार्यस्य निवृत्त्या मुक्तिरैक्यतः ।
सा मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतैर्गुणैः" ।।

"वेदाहमेतं पुरुषं चिद्रूपं तमसः परम् ।
सोऽहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये ।।
श्रवणं मननं ध्यानं ज्ञानानां चैव साधनम् ।
एकेन जन्मना ज्ञानान्मुक्तिर्नं द्वैतभाविनाम् ।।
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
तदामृतत्वमाप्नोति जीवन्नेव न संशयः ।।
अहं ब्रह्मेत्यवस्थानं समाधिरभिधीयते ।।
अहं ब्रह्मास्मिवाक्योत्थज्ञानान्मोक्षो भवेन्नृणाम् ।।
वाक्यज्ञानं भवेज्ज्ञानादहंब्रह्मपदार्थयोः ।
पदद्वयार्थौ द्विविधौ वाच्यौ लक्ष्यौ स्मृतौ बुधैः ।
वाक्यवाच्यश्च शबलः लक्ष्यः शुद्धः प्रकीर्तितः" ।।

"ज्ञानादज्ञानकार्यस्य निवृत्त्या मुक्तिरैक्यतः ।
जीवत्ववर्जितःप्राप्तचैतन्यानुस्वरूपतः ।।
अहं ब्रह्मास्मि निर्लेपमहं ब्रह्मास्मि सर्वगम् ।
सा मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतैर्गुणैः" ।।

In the Nāradiya Purāṇa (नारदीयपुराण) we find :

"नासद्रूपा न सद्रूपा माया नैवोभयात्मिका ।
अनिर्वाच्या ततो ज्ञेया भेदबुद्धिप्रदायिनी ।।
मायैवाज्ञानभेदेन बुध्यते मुनिसत्तम ।
अज्ञानं नाशयेद्योगी योगेन मुनिसत्तम ।।
तन्नाशे निर्मलं ब्रह्म प्रकाशयति पण्डितः" ।

"यतो वाचो निवर्तन्ते न मनो यत्र संविशेत् ।
तद्विद्यादात्मनो रूपमसङ्गस्य चिदात्मनः ।।
यस्य सत्यतयासत्यं जगदेतद्विकाशते ।
निरञ्जनात्समुत्पन्नं जगदेतच्चराचरम् ।।
तिष्ठत्यप्येति वा यस्मिंस्तत्सत्यं ज्ञानमद्वयम् ।
ब्रह्माद्वितीयं तद्वन्दे नामरूपक्रियास्पदम्" ।।

"आत्मानं द्विविधं प्राहुः परापरविभेदतः ।
परस्तु निर्गुणः प्रोक्तो ह्यहङ्कारयुतोऽपरः ।।
तयोरभेदविज्ञानं योग इत्यभिधीयते ।
यदा त्वभेदविज्ञानं जीवात्मपरमात्मनोः ।
भवेत्तथा मुनिश्रेष्ठ पाशच्छेदोऽपरात्मनः ।।
एकः शुद्धोऽक्षरो नित्यः परमात्मा जगन्मयः ।
नृणां विज्ञानभेदेन भेदवानिव लक्ष्यते ।।
कर्तृत्वं नापि भोक्तृत्वं निर्गुणस्य परात्मनः" ।

"मायिनो मायया भेदं पश्यन्ति परमात्मनि ।
तस्मान्मायां त्यजेद्योगान्मुमुक्षुर्द्विजसत्तम ।।
ध्यानं ध्येयं ध्यातृभावं यथा नश्यति निर्भरम् ।
ततोऽमृतत्वं भवति ज्ञानामृतनिषेवणात् ।।
उपाधिरहितं ब्रह्म स्वप्रकाशं निरञ्जनम् ।
अहमेवेति निश्चित्य परां शान्तिमवाप्नुयात्" ।।

"एको व्यापी समः शुद्धः निर्गुणः प्रकृतेः परः ।
वेणुरन्ध्रादिभेदेन भेदः षड्जादिसंज्ञितः ।।
अभेदो व्यापिनो वायोस्तथा तस्य महात्मनः ।
एकत्वं रूपभेदश्च बाह्यकर्मप्रवृत्तिजः ।।
देवादिभेदमध्यास्ते नास्त्येवावरणो हि सः" ।

In the Kūrma Purāṇa (कूर्मपुराणे) we find :

"न कर्ता न च भोक्ता वा नच प्रकृतिपूरुषौ ।
न माया नैव च प्राणाः न चैव परमार्थतः ।।
यथा प्रकाशतमसोः संबन्धो नोपपद्यते ।
तद्वदैक्यं न संबन्धः प्रपञ्चपरमात्मनोः ।।
अहं कर्ता सुखी दुःखी कृशः स्थूलेति या मतिः ।
सा चाहंकारकर्तृत्वादात्मन्यारोपिता जनैः ।।

तस्मादज्ञानमूलो हि संसारः सर्वदेहिनाम् ।
तेनायं संगतस्त्वात्मा कूटस्थोऽपि निरञ्जनः ।
तद्वशादेव सर्वेषां सर्वदेहसमुद्भवः ।
एकः सन् भिद्यते शक्त्या मायया न स्वभावतः ।।
तस्मादद्वैतमेवाहुः मुनयः परमार्थतः ।
यदा पश्यति चात्मानं केवलं परमार्थतः ।
मायामात्रं तदा सर्वं जगद्भवति निर्वृतः" ।।

In the Padma Purāṇa we find :

"अनाद्यविद्यया दृष्टे जीवे मरणजन्मनी ।
देहस्यात्मन्यहं बुद्धया मन्येते नहि तत्र ते ।।
तन्निवृत्तौ स तद्ब्रह्म शुद्धं रूपविवर्जितम् ।
नित्यं विज्ञानमानन्दं स्वभासा भासयज्जगत् ।।
अतीतमिन्द्रियेभ्यस्तत्स्वप्रकाशकमात्मदृक् ।
अविषयं मनोदूरं बुद्धेरपि न गोचरम्" ।।

In the Varāha Purāṇa (वराहपुराणे) we find :

"परमात्मा स्वयं भूतैः क्रीडते भगवान् स्वयम् ।
कृत्वा मायावली मन्त्रैस्तद्वदेतन्न संशयः ।।
अहम्भावस्सदा ब्रह्मत्र विधेयो मुमुक्षुभिः ।
प्राणयाधारतं सर्वं जगदेतद्विचेष्टितम् ।
तत्राहमिति यः शब्दः स साधुत्वं न गच्छति" ।
"तस्मात्त्वमपि राजेन्द्र देवं नारायणं प्रभुम् ।
अभेदेन स्वदेहे तु पश्यत्वाराधयन् प्रभुम्" ।।

THE ŚIVA PURĀṆAS (शिवपुराणानि)

In the Sūtasamhita (सूतसंहिता) which directly bears the name of Sūta, the narrator of all the eighteen Purāṇas, and as such, is believed to contain the essence of all the eighteen Purāṇas, we find the idea clearly brought out that there is only one Pāramārthika Tattva, that there is no second (Dvitīyam) and that all perception of differences is due to the working of the mind.

"व्यवहारदृशा माया कल्पना नैव वस्तुतः ।
वस्तुतः परमाद्वैतं ब्रह्मैवास्ति न चेतरत् ।।
मायारूपतया साक्षाद्ब्रह्मैव प्रतिभासते ।
जगज्जीवादिरूपेणाप्यहो देवस्य वैभवम् ।।
स्वस्वरूपातिरेकेण ब्रह्मणो नास्ति किञ्चन ।
तथापि स्वातिरेकेण भाति हा दैववैभवम् ।।
जगदात्मतया पश्यन् बध्यते न विमुच्यते ।
सर्वमेतत्परं ब्रह्म पश्यन् स्वानुभवेन तु ।।
मुच्यते घोरसंसारात्सद्य एव न संशयः ।
द्विविधो वेदराशिस्तु मुनयस्संशितव्रताः ।
सत्याद्वैतपरः कश्चित् वेदभागस्समासतः ।
कल्पितद्वैतनिष्ठस्तु वेदभागस्तथा परः ।
सत्यमेव सदाऽद्वैतमसत्यं द्वैतमास्तिकाः" ।।

"अध्यस्तं हि सदाद्वैतं दृश्यत्वाच्छुक्तिरूप्यवत्" ।

"तस्माद् द्वैतपरो भागः कल्पितो द्वैतगोचरः ।
अद्वैतं सर्वदा सत्यं भेदाभावात्कथंचन ।
अतो द्वैतं समध्यस्तमद्वितीये परात्मनि ।।
अद्वैतं परमानन्दं ब्रह्मवस्तु नचापरम् ।
यत्र प्रयोजनं तत्र श्रुतिर्मानमिति स्थितिः" ।।

"अतः प्रयोजनाभावाद्द्वैतं न प्रतिपाद्यते ।
अनूद्य द्वैतमद्वैतं प्रतिपादयति श्रुतिः" ।।

"आत्मभेदस्तथैवात्मब्रह्मभेदश्च सुव्रताः ।
उपाधिनैव क्रियते न स्वतो मुनिपुङ्गवाः ।।
घटाद्युपाधिसम्पर्कादाकाशस्य भिदा यथा" ।

"मायया मोहिता मर्त्यास्तं भेदेन विदुर्बुधाः ।।
जडाजडमिदं सर्वं तथा भाति परात्मनि ।

वीचीतरङ्गफेनाद्या यथा भान्ति महोदधौ ।।
महदादिविशेषान्तं जगद्भाति तथात्मनि" ।
"भेदकारणशून्यत्वाद्भेदाभावाच्च वस्तुतः ।।
तत्त्वंशब्दौ स्वतस्सिद्धे चिन्मात्रे पर्यवस्यतः ।
यः पदद्वयलक्ष्यार्थः तस्मिन्भेदः प्रकल्पितः ।।
मायाविद्यात्मकोपाधिभेदेनैव न वस्तुतः" ।
"जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चत्वेन भाति यत् ।
तद्ब्रह्माहममिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ।।
सर्वमेतत् परं ब्रह्म पश्यन् स्वानुभवेन तु ।
मुच्यते घोरसंसारात्सद्य एव न संशयः" ।।
"तस्मादज्ञानमूलस्य संसारस्य क्षयो हरे ।
आत्मनस्तत्त्वविज्ञानात् तत्त्वं ब्रह्मैव केवलम्" ।।

In Śivagīta (शिवगीता) we find :

"न कर्मणामनुष्ठानैर्न दानैस्तपसापि वा ।
कैवल्यं लभते मर्त्यः किंतु ज्ञानेन केवलम्" ।।
"शिवश्शिवोऽहमस्मीति वादिनं यञ्च कञ्चन ।
आत्मना सह तादात्म्यभागिनं कुरुते भृशम्" ।।
"सुख्यहं दुःख्यहं चेति जीव एवाभिमन्यते ।
निर्लेपोऽपि परं ज्योतिः मोहितः शंभुमायया ।।
शुक्तौ रजतवद्विश्वं मायया दृश्यते शिवे ।
यतो विवेकज्ञानेन न कोऽप्यत्रास्ति दुःखभाक् ।।"

In the Mārkaṇḍeya (मार्कण्डेयपुराणम्) Purāṇa we read :

"सा मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतैर्गुणैः ।
यथाहि कानकं खण्डमपद्रव्यवदग्निना ।।
दग्धदोषं द्वितीयेन खण्डेनैक्यं व्रजेन्नृप ।
न विशेषमवाप्नोति तद्वद्योगाग्निना यतिः ।
निर्दग्धदोषस्तेनैक्यं प्रयाति ब्रह्मणा सह ।
तदाख्यस्तन्मयो भूतो न गृह्येत विशेषतः" ।।

"यथा जलं जलेनैक्यं निक्षिप्तमुपगच्छति ।
तथाऽऽत्मा साम्यमभ्येति योगिनः परमात्मनि" ।।

In the Iśvara (ईश्वरगीता) Gītā we find :

"यद्यात्मा मलिनोऽस्वच्छः विकारी स्यात्स्वरूपतः ।
नहि तस्य भवेन्मुक्तिर्जन्मान्तरशतेष्वपि ।।
अहं कर्ता सुखी दुःखी कृशस्स्थूलेति या मतिः ।
सा चाहङ्कारकर्तृत्वात् आत्मन्यारोपिता जनैः ।।
तस्मादज्ञानमूलो हि संसारस्सर्वदेहिनाम्" ।
"मन्यन्ते ये स्वमात्मानं विभिन्नं परमेश्वरात् ।।
न ते पश्यन्ति तं देवं वृथा तेषां परिश्रमः" ।
"एकस्स भिद्यते शक्त्या मायया न स्वभावतः ।।
तस्मादद्वैतमेवाहुः मुनयः परमार्थतः ।
भेदोऽव्यक्तस्वभावेन सा च मायात्मसंश्रया ।।
यथा च धूमसंपर्कान्नाकाशो मलिनो भवेत् ।
अन्तःकरणजैर्भावैरात्मा तद्वन्न लिप्यते" ।।
"यदा नदीनदा लोके सागरेणैकतां ययुः ।
तद्वदात्माऽक्षरेणासौ निष्कलेनैकतां व्रजेत्" ।।

In the Vāyupurāṇa (वायुपुराण) we read :

"जीवेश्वरब्रह्मभेदो निरस्तस्सूत्रनिर्णये ।"
"निरूपितं परं ब्रह्म श्रुतियुक्तिविचारतः ।।
अध्यस्तं सर्पवद्यत्र विश्वमेतत्प्रकाशते" ।
"विश्वस्मिन्नपि चान्वेति निर्विकारं च रज्जुवत् ।।
सम्यग्विचारितं यद्वत् फेनोर्मिबुद्बुदोदकम् ।
तथा विचारितं विश्वं ब्रह्म स्यान्न पृथग्भवेत् ।।
सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जगुः ।"
"यदज्ञानाज्जगद्भाति यस्मिञ्ज्ञाते जगन्नहि" ।।
"रज्जावहिर्मरौ वारि नीलिमा गगने यथा ।
असद्विश्वमिदं भाति यस्मिन्नज्ञानकल्पितम् ।।

मायया चित्रकारिण्या विचित्र गुणशीलया ।
ब्रह्माण्डचित्रमतुलं यस्मिन् भित्ताविवार्पितम्" ।।
"पुराणेष्वितिहासेषु सूत्रेष्वपि च नैकधा ।
अक्षरं ब्रह्म परमं सर्वकारणकारणम्" ।।

In the Devī Bhāgavata (देवीभागवत) (Skandha 1 Adhyāya 15) we find :

सर्वं खल्विदमेवाहं नान्यदस्ति सनातनम् ।

In the 18th Adhyāya of the same Skandha, we read :

"जीवो ब्रह्म सदैवाहं नात्र कार्या विचारणा ।
भेदबुद्धिस्तु संसारे वर्तमाना प्रवर्तते ।।
अविद्येयं महाभाग विद्या चैतन्निवर्तनम् ।
विद्याविद्ये च विज्ञेये सर्वदैव विचक्षणैः ।।
विनाऽऽतपं च छायायां ज्ञायते हि कथं सुखम् ।
अविद्यया विना तद्वत् कथं विद्यां च वेत्ति वै" ।।

In the 3rd Skandha, 5th Adhyāya, we read :

'एकमेवाद्वितीयं यद्ब्रह्म वेदा वदन्ति हि' ।

In the 6th Adhyāya :

"दृश्यं च निर्गुणं लोके न भूतं न भविष्यति ।
निर्गुणः परमात्माऽसौ न तु दृश्यः कदाचन" ।।

In the 4th Skandha, 14th Adhyāya, we read :

"पञ्चकोशान्तरगते पुच्छब्रह्मस्वरूपिणि ।"

In the 7th Skandha, 28th Adhyāya, we read :

"'नमः कूटस्थरूपायै' 'नेतिनेतीति वाक्यैर्यद्बोध्यते सकलागमैः ।' "

In the 31st Adhyāya, we read :

"पुनस्त्वंपदलक्ष्यार्था प्रत्यगर्थस्वरूपिणी" ।।

In the 32nd Adhyāya, we read :

"तस्या जडत्वं दृश्यत्वात् ज्ञाननाशात्ततोऽसती ।
चैतन्यस्य न दृश्यत्वं दृश्यत्वे जडमेव तत् ।।
स्वप्रकाशं च चैतन्यं न परेण प्रकाशितम् ।
अतएव च नित्यत्वं सिद्धं संवित्तनौ मम ।।
आनन्दरूपता चास्याः परप्रेमास्पदत्वतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनि स्थितम् ।।
सर्वस्यान्यस्य मिथ्यात्वादसङ्गत्वं स्फुटं मम" ।

In the 34th Adhyāya,

"प्रकृतं शृणु राजेन्द्र परमात्माऽत्र जीवताम् ।
उपाधियोगात्संप्राप्तः कर्तृत्वादिकमप्युत ।।
अज्ञानमेव मूलं स्यात्ततः कामस्ततः क्रिया ।
तस्मादज्ञाननाशाय यतेत नियतं नरः ।।"
"तत्त्वमस्यादिवाक्यं तु जीवब्रह्मैक्यबोधकम् ।
ऐक्ये ज्ञाते निर्भयस्तु मद्रूपो हि प्रजायते ।।
तत्पदस्य च वाच्यार्थो गिरेऽहं परिकीर्तितः ।
त्वंपदस्य च वाच्यार्थो जीव एव न संशयः ।।
उभयोरैक्यमसिना पदेन प्रोच्यते बुधैः" ।

In the 11th Skandha, we read :

"अहं देवि न चान्यो हि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं स्वात्मानमिति चिन्तयेत्" ।।

In the Brahmāṇḍa Purāṇa, Lalitā Sahasranāma, we find the following names which are Advaidic in their import :—

"तत्पदलक्ष्यार्था, अदृश्या, दृश्यरहिता, निर्द्वैता, द्वैतवर्जिता, ब्रह्मात्मैक्यस्वरूपिणी, सर्वोपाधिविनिर्मुक्ता, तत्त्वमर्थस्वरूपिणी, मिथ्याजगदधिष्ठाना, नामरूपविवर्जिता, पञ्चकोशान्तरस्थिता, अप्रमेया, स्वप्रकाशा, मनोवाचामगोचरा" etc.

THE BHĀGAVATA (भागवतम्)

That the Bhāgavata treats of the highest Advaita philosophy cannot be denied. It is called aptly the Paramahaṁsa Saṁhitā. At the beginning, in the middle and at the end, it treats of the identity of the Individual soul with the Supreme Brahman.

"आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् ।
हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ।
सर्ववेदान्तसारं यद्ब्रह्मात्मैकत्वलक्षणम् ।
वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम्" ॥

In the first verse of the Purāṇa itself the illusion of the Dvaita world made up of the three gunas is well expounded.

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा ।

In the 2nd Skandha (Adhyāya 9 verses, 32-33) Śrī Bhagavān himself says to Brahma

अहमेवासमेवाग्रे नान्यद्यत्सदसत्परम् ।
पश्चादहं तदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥

The definition of Māyā is given as "that which appears without the real object and vanishes with the realizaion of the Ātmā i.e. the subject".

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाभासो यथा तमः ॥

In the 3rd Skandha (Adhyāya 31) we find :

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोधमातप्यमानहृदयेऽवसितं नमामि ॥

Kapila's discourses addressed to his mother Devahūti, in the 3rd skandha, are full of Advaita's truths.

In the fourth Skandha, Dhruva exclaims :

एकस्त्वमेव भगवन्निदमात्मशक्त्या मायाख्ययोरुगुणया महदाद्यशेषम् ।
सृष्ट्वाऽनुविश्य पुरुषस्तदसद्गुणेषु नानेव दारुषु विभावसुवद्विभासि ॥

In the 22nd Adhyāya of the same Skandha Śrī Sanatkumāra teaches Pṛthu :

यस्मिन्निदं सदसदात्मतया विभाति मायाविवेकविधुति स्रजिवाऽहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविबुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥

Jaḍabharata's advice to Rahūgaṇa in the 5th Skandha is again brisking with Advaitic truths.

In the 6th Skandha 16th Adhyāya, Śrī Bhagavān says to Citra Ketu :

"यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि ।
आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥
एवं जागरणादीनि जीवस्थानानि चात्मनः ।
मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥
येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा ।
सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम्" ॥

In the 7th Skandha, Prahlāda says :

एकस्त्वमेव जगदेतदमुष्य यत्त्वमाद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं नानेव तैरवसितस्तदनुप्रविष्टः ॥

Coming to the 10th Skandha, we find in the 2nd Adhyāya, Brahma extolling the unborn Kṛṣṇa in the words :

त्वमेक एवास्य सतः प्रसूतिस्त्वं सन्निधानं त्वमनुग्रहश्च ।
त्वन्मायया संवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये ॥

In the 3rd Adhyāya, Devakī says :

रूपं यत् तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं सत्वं साक्षाद् विष्णुरध्यात्मदीपः ॥

The whole of the 14th Adhyāya, the Brahma Stuti, is only an elaboration of Advaita Truths. We here cite only some Ślokas from the chapter :

"तस्मादिदं जगदशेषमसत्स्वरूपं स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम् ।
त्वय्येव नित्यसुखबोधतनावनन्ते मायात उद्यदपि यत् सदिवावभाति" ॥
"आत्मानमेवात्मतया विजानतां तेनैव जातं निखिलं प्रपञ्चितम् ।
ज्ञानेन भूयोऽपि च तत् प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा ॥
अज्ञानसंज्ञौ भवबन्धमोक्षौ द्वौ नाम नान्यौ स्त ऋतज्ञभावात् ।
अजस्रचित्यात्मनि केवले परे विचार्यमाणे तरणाविवाहनी" ॥
"अन्तर्भवेऽनन्त भवन्तमेव ह्यतत्त्यजन्तो मृगयन्ति सन्तः ।
असन्तमप्यन्त्यहिमन्तरेण सन्तं गुणं तं किमु यन्ति सन्तः" ॥

In the 87th Adhyāya, in the Śruti Gītā we find many Ślokas stating that all duality is due to ignorance and is consequetsly false :

"जनिमसन्तस्सतो मृतिमुतात्मनि ये च भिदां विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः।
त्रिगुणमयः पुमानिति भिदा यदबोधकृता त्वयि न ततः परत्र स भवेदवबोधरसे" ।।
"न यदिदमग्र आस न भविष्यदतो निधनादनुमितमन्तरा त्वयि विभाति मृषैकरसे।
अत उपमीयते द्रविणजातिविकल्पपथैः वितथमनोविलासमृतमित्यवयन्त्यबुधाः" ।।

When Parīkṣit asked Śuka how it was there was such a tremendous intensification of love in the Gopas towards their children in Bṛindāvana at the time of the Vastrāpāharaṇa by Brahma, Śrī Śuka replies :

"सर्वेषामपि भूतानां नृप स्वात्मैव वल्लभः।
इतरेऽपत्यवित्ताद्यास्तद्वल्लभतयैव हि" ।।
"तस्मात्प्रियतमः स्वात्मा सर्वेषामपि देहिनाम्।
तदर्थमेव सकलं जगदेतच्चराचरम् ।।
कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम्।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ।।
वस्तुतो जानतामत्र कृष्णं स्थास्नु चरिष्णु च।
भगवद्रूपमखिलं नान्यद्वस्त्विह किञ्चन" ।।

In the 11th Skandha, 2nd Adhyāya, Śrī Śuka, speaking of the Navayogis, says :

"त एते भगवद्रूपं विश्वं सदसदात्मकम्।
आत्मनोऽव्यतिरेकेण पश्यन्तो व्यचरन्महीम्" ।।

In the same Skandha Kavi one of the Navayogis says to Nimi :

"भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः।
तन्माययातो बुध आभजेत्तं भक्त्यैकयेशं गुरुदेवतात्मा ।।
अविद्यमानोऽप्यवभाति हि द्वयोः ध्यातुर्धिया स्वप्नमनोरथौ यथा।
तत्कर्म संकल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात्" ।।

In the 28th Adhyāya of the same Skandha, Śrī Kṛṣṇa says to Uddhava :

"किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत्।
वाचोदितं तदनृतं मनसा ध्यातमेव च ।।
छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः।
एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम्" ।।

"प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा।
आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह" ।।
"अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा" ।।

The reality of the Ātmā and the falsity of the Dvaita Prapañcha is expounded by Śrī Kṛṣṇa in the following ślokas :

"यथा हिरण्यं स्वकृतं पुरस्तात्पश्चाच्च सर्वस्य हिरण्मयस्य।
तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्वत् ।।
विज्ञानमेतत्त्रियवस्थमङ्ग गुणत्रयं कारणकार्यकर्तृ।
समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ।।
न यत्पुरस्तादुत यन्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम्।
भूतं प्रसिद्धं च परेण यद्यत्तदेव तत्स्यादिति मे मनीषा ।।
अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः।
ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकारचित्रम्" ।

In the 12th Skandha, towards the close of Śrī Śuka's narrative, Śrī Śuka gives the final advice to king Parīkṣit in the following words :

"अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम्।
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ।।
दशन्तं तक्षकं पादे लेलिहानं विषाननैः।
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः" ।।

(K) THE ĀGAMAS (आगम)

The Āgamas are divided into Śaiva, Śakta and Vaiṣṇava Āgamas. The Vaiṣṇava Āgamas are again divided into Pāñcharatra and Vaikhānasa Āgamas.

ŚAIVĀGAMAS (शैवागम)

Some of the Śaivagamas begin with the teaching of the difference between the Jīva and Śiva. They then dwell upon Bheda (difference) which is essential for devotion and finally declare the highest reality, namely, the identity of the Jīva and Śiva.



Sri Parvati Parameswara


Sri Manickavachaka


Sri Tirugnanasambandha


Sri Sundaramurthi Nayanar


Sri Appar

The Sarvajñānottarāgama says :

"साधनेन स्वतो जीवो न शिवस्सर्वथा भवेत् ।
स्वतोऽशिवदशिवस्साक्षान्न भवेत्तु कदाचन ॥
शिव एव स्वतस्साक्षात् शिवो भवति नान्यथा ।
केचित्सामान्यमद्वैतं वदन्ति भ्रान्तचेतसः ॥
विशेषाद्वैतमाश्रित्य न तेषामस्ति वेदनम् ।
द्वैतमेवास्ति सर्वस्य प्रवदन्ति हि केचन ॥
न ते मनुष्याः कीटाश्च पतङ्गाश्च घटा हि ते ।
भेदे सति भवेदैक्यमिति चेत्तन्न संगतम्" ॥
"अहमात्मा शिवो ह्यन्यः परमात्मेति यस्स्मृतः ।
एवं योपासयेन्मोहान्न शिवत्वमवाप्नुयात् ॥
शिवोऽन्यस्त्वहमेवान्यः पृथग्भावं विवर्जयेत् ।
यश्शिवस्सोऽहमेवेति ह्यद्वयं भावयेत्सदा ॥
एवमेकात्मभावेन संस्थितस्य तु योगिनः ।
सर्वज्ञत्वं प्रकाशेत विकल्परहितस्य तु ॥
आत्मलाभात्परो लाभः क्वचिदन्यो न विद्यते ।
तदात्मनमुपासीत योऽयमात्मा परस्तु सः" ॥

In Saravajñānottara we also read :

"संसारार्णवमग्नानां भूतानां शरणार्थिनाम् ।
नान्यश्शरणदः कश्चिदात्मज्ञानादृते क्वचित्" ॥

In Suprabhedāgama we find :

"यथा जलं जले क्षिप्तं क्षीरे क्षीरं घृते घृतम् ।
अविशेषं भवेत्तद्वदात्मापि परमात्मनि" ॥

In the Mālinī Vijaya (मालिनीविजय) Tantra (belonging to the Kāśmīr Śaivism) we find :

"मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ।
अज्ञानाद्बध्यते लोकस्ततस्सृष्टिश्च संसृतिः" ॥

The Vijñāna Bhairava Tantra (विज्ञानभैरवतन्त्र) states that the appearance of the world is like Indrajāla i.e., legerdemain.

"इन्द्रजालमयं विश्वं न्यस्तं वा चित्रकर्मवत् ।
जलस्येवोर्मयो वह्नेर्ज्वालाभङ्गयः प्रभा रवेः ॥
ममैव भैरवस्यैता विश्वभङ्गयो विभेदिताः" ।

In the Kulayukti Tantra (कुलयुक्तितन्त्रे) we find :

"वेदान्ते वैष्णवे शैवे सौरे बौद्धेऽन्यतोऽपि च ।
एक एव परस्त्वात्मा ज्ञाता ज्ञेयं महेश्वरि" ॥

We see here a clear statement that the Vedānta, the Vaiṣṇava, the Śaiva, the Saura and the Bauddha schools view the Supreme Being as being identical with the knower and the known. The Sarvajña Bhairava Tantra (सर्वज्ञभैरवतन्त्र) clearly explains the Advaitic conception of Mokṣa, namely that Mokṣa is not a place to be reached. It is only the cutting of the knot of ignorance.

"नान्यत्र गमनं स्थानं मोक्षोऽस्ति सुरसुन्दरि ।
अज्ञानग्रन्थिभेदो यः स मोक्ष इति कथ्यते" ॥

In the Saṁvitprakāsa Tantra (संवित्प्रकाशतन्त्र) we read :

"इति निर्मलबोधैकरूपे दोषपरिग्रहः ।
विवर्तपरिणामाभ्यां द्वाभ्यामप्युपपद्यते ॥
विवर्तोऽपि तथारूपस्तथाभासित्वमच्युतः ।
परिणामी स एव त्वं सुवर्णमिव कुण्डले ।
मायात्वमेतदेव स्यान्नाशस्तत्त्वप्रदर्शनात् ।
नाहिरज्ञातरज्ज्वात्मा सर्पादीन्मन्यते पुनः" ॥

THE ŚĀKTĀGAMAS (शाक्तागमाः)

In the Kulacūḍāmaṇi Tantra, Devī says to Śiva

"न कार्यं नादि यत्किंचित् ब्रह्माहं स्फुरितप्रभम् ॥
कार्यभावसमापन्ना यदाऽहं विश्वरूपिणी" ॥
"शिवशक्तिसमायोगात् जायते सृष्टिकल्पना ।
शिवशक्तिमयं सर्वं यत्किंचिज्जगतीगतम्" ॥
"तदा त्वमेव सर्वत्र सर्वत्राहं महेश्वर ।
सर्वं त्वमेव देवेश सर्वं चाहं सनातन ॥"

In the Kālivilāsa Tantra (कालीविलासतन्त्रं) we read :

अद्वैतरूपिणी आद्या असिता अणिमा तथा ।।

The Kulārṇava Tantra (कुलार्णवतन्त्र) reads :

"अस्ति देवि परब्रह्मस्वरूपी निष्कल: शिव: ।
सर्वज्ञ: सर्वकर्ता च सर्वेशो निर्मलोऽद्वय: ।।
स्वयं ज्योतिरनाद्यन्तो निर्विकार: परात्पर: ।
निर्गुणस्सच्चिदानन्दस्तदंशा जीवसंज्ञका: ।
अनाद्यविद्योपहिता: यथाऽग्नौ विस्फुलिंगका:" ।।

In the Paraśurāma Kalpa Sūtra (परशुरामकल्पसूत्रं) we read :

"शरीरकञ्चुकितश्शिवो जीव: । निष्कञ्चुकश्शिव: परमेश्वर:" ।

In the Mahānirvaṇa Tantra (महानिर्वाणतन्त्रं) we find :

"स एक एव सद्रूप: सत्योऽद्वैत: परात्पर: ।
स्वप्रकाश: सदा पूर्ण: सच्चिदानन्दलक्षण: ।।
निर्विकारी निराधारो निर्विशेषो निराकुल: ।
गुणातीत: सर्वसाक्षी सर्वात्मा सर्वदृग्विभु: ।।
गूढ: सर्वेषु भूतेषु सर्वव्यापी सनातन: ।
सर्वेन्द्रियगुणाभास: सर्वेन्द्रियविवर्जित: ।।
तदधीनं जगत्सर्वं त्रैलोक्यं सचराचरम् ।
तदालम्बनकस्तिष्ठेदवितर्क्यमिदं जगत् ।।
तत्सत्यतामुपाश्रित्य सद्वद्भाति पृथक् पृथक्" ।।
"सच्छब्देन सदा स्थायि चिच्चैतन्यं प्रकीर्तितम् ।
एकमद्वैतमीशानि बृहत्वाद्ब्रह्म गीयते" ।।
"तत्त्वमसि महाप्राज्ञ हंस: सोऽहं विभावय ।
निर्ममो निरहंकार: स्वभावेन सुखं चर" ।।
"आब्रह्मस्तम्बपर्यन्तं सद्रूपेण विभावयन् ।
विस्मरन्नामरूपाणि ध्यायन्नात्मानमात्मनि" ।।
(विहरेत् क्षितौ)
"यथा सत्यमुपाश्रित्य मृषा विश्वं प्रतिष्ठति ।
आत्माश्रितस्तथा देहो जानन्नेवं सुखी भवेत् ।"
"सर्वं ब्रह्मणि सर्वत्र ब्रह्मैव परिपश्यति ।
ज्ञेय: स एव सत्कौलो जीवन्मुक्तो न संशय: ।।"

In the last chapter of this Tantra we find a very beautiful exposition of Advaita truths :

"ब्रह्मादितृणपर्यन्तं मायया कल्पितं जगत् ।
सत्यमेकं परं ब्रह्म विदित्वैवं सुखी भवेत् ।।
विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चले ।
परिनिश्चिततत्त्वो य: स मुक्त: कर्मबन्धनात् ।।
न मुक्तिर्जपनाद्धोमादुपवासशतैरपि ।
ब्रह्मैवाहमिति ज्ञात्वा मुक्तो भवति देहभृत् ।।
आत्मा साक्षी विभु: पूर्ण: सत्योऽद्वैत: परात्पर: ।
देहस्थोऽपि न देहस्थो ज्ञात्वैवं मुक्तिभाग् भवेत् ।।
बालक्रीडनवत्सर्वं रूपनामादिकल्पनम् ।।
विहाय ब्रह्मनिष्ठो य: स मुक्तो नात्र संशय:" ।।
"योगो जीवात्मनोरैक्यं पूजनं सेवकेशयो: ।
सर्वं ब्रह्मेति विदुषो न योगो न च पूजनम् ।।"
"सत्यं विज्ञानमानन्दमेकं ब्रह्मेति पश्यत: ।
स्वभावात् ब्रह्मभूतस्य किं पूजा ध्यानधारणा" ।।
"स्वमायारचितं विश्वमवितर्क्यं सुरैरपि ।
स्वयं विराजते तत्र ह्यप्रविष्ट: प्रविष्टवत् ।।
बहिरन्तर्यथाऽऽकाशं सर्वेषामेव वस्तुनाम् ।
तथैव भाति सद्रूपो ह्यात्मा साक्षी स्वरूपत:" ।।
"यथा शरावतोयस्थं रविं पश्यत्यनेकधा ।
तथैव मायया देहे बहुधाऽऽत्मानमीक्षते ।।
यथा सलिलचाञ्चल्यं मन्यन्ते तद्गते विधौ ।
तथैव बुद्धेश्चाञ्चल्यं पश्यन्त्यात्मन्यकोविदा: ।।
घटस्थं यादृशं व्योम घटे भग्नेऽपि तादृशम् ।
नष्टे देहे तथैवात्मा समरूपो विराजते" ।।

"न कर्मणा विमुक्तः स्यान्न सन्तत्या धनेन वा ।
आत्मनात्मानमाज्ञाय मुक्तो भवति मानवः ॥
ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं भाति मायया ।
विचार्यमाणे त्रितये आत्मैवैकोऽवशिष्यते ॥
ज्ञानमात्मैव चिद्रूपो ज्ञेयमात्मैव चिन्मयः ।
विज्ञाता स्वयमेवात्मा यो जानाति स आत्मवित्" ॥

PĀÑCARĀTRĀGAMAS

In the Padmasaṁhitā (पद्मसंहिता) belonging to the Pāñcarātrāgama (8th Adhyāya) there is a discussion between Brahma and Nārāyaṇa. Therein we find :

"भेदेन चाप्यभेदेन मिश्रेण च चतुर्मुख ।
त्रिधैव मुक्तिरुदिता भेदे कैङ्कर्यलक्षणा" ॥
"अभेदे मुक्तिरत्यन्तमैक्यं स्यात्परजीवयोः ।
आत्मनो भावना चैक्यं सोऽहमित्येवमात्मिका" ॥
"विज्ञानेनैकतानेन परमात्मनि चिद्घने ।
ऐक्यं प्राप्नोति सा मुक्तिः उक्ता सायुज्यलक्षणा" ॥
"मुक्तिर्वाऽस्त्येकतापत्तिर्जीवात्मपरमात्मनोः" ।

In the 6th Adhyāya of the same work we read :

"यथा पुष्करपर्णेषु स्वच्छमम्भः प्रतिष्ठितम् ।
अन्तर्बहिरभिव्याप्य तिष्ठत्येको महार्णवे ॥
निमग्नस्येव कुम्भस्य बहिरन्तरपां स्थितिः ॥
परक्षेत्रज्ञयोरैक्यमात्मनः श्रुतिचोदितम् ॥
क्षेत्रज्ञस्यास्य बाहुल्यं देहभेदात्प्रतीयते ।
एकस्यैव हि बिम्बस्य दर्पणेषु यथा भिदा ।
भूतपञ्चकसंघातं क्षेत्रं तत्र व्यवस्थितम्" ॥
"यथा घटस्थमाकाशं नीयमाने घटे मतिः ।
यातीति वस्तुतो नैव भेदोऽस्ति परजीवयोः" ॥

Jayasaṁhitā (जयसंहिता), another Āgama, belonging to the Pāñcarātrāgama says :

"घटसंस्थं यथाऽऽकाशं नीयमानं विभाव्यते ।
नाकाशं कुत्रचिद्याति नयनात्तु घटस्य च" ।
"एष नारायणो देवस्सर्वोपाधिविवर्जितः ।
भवार्तितं परं ब्रह्म स्फटिकामलसन्निभम्" ॥
"सरित्संगाद्यथा तोयं संप्रविष्टं महोदधौ ।
अलक्ष्यश्चोदके भेदः परस्मिन्योगिना तथा" ॥
"यदिदं पश्यसि ब्रह्मन् मायया निर्मितं जगत् ।
कालादिबहुभिर्भेदैः भिन्नं नानास्वरूपकम्" ॥

In the Nārada Pāñcarātra (नारदपाञ्चरात्रं) we read :

"जीवस्तत्प्रतिबिम्बश्च भोक्ता च सुखदुःखयोः ।
प्रलीयते पुनस्तत्र प्रतिबिम्बो यथा रवेः" ।
"तस्मान्नित्यं परं ब्रह्म स जीवो नित्य एव सः" ॥

In the Brahma Saṁhitā (ब्रह्मसंहिता) we read :

"द्वैतं नास्तीति बोधेन मनसो द्वैतनाशनम् ।
एतदन्तो हि संसारः ब्रह्मन्नेवं विचारय ॥
सगुणोपासनं तावत्साधनं निर्गुणस्य तु ।
ब्रह्मविद्भवति ब्रह्म इत्येषा च परा श्रुतिः" ॥

In the Viṣṇu Saṁhitā (विष्णुसंहिता) we read :

"दर्पणानां बहुत्वे तु दृश्यन्ते नैकधा यथा ।
तद्वद्बहुत्वं मन्यन्ते विष्णोस्तस्याल्पचेतसः ॥
यथाऽम्भसीन्दुबिम्बानि प्रतिशब्दादच नैकधा" ।
"एकोऽप्यात्मा बहुष्वेवमित्याहुस्तत्त्वदर्शिनः ।
स ह्यात्मान्तरात्मा च परमात्मा च स स्मृतः" ॥
"तस्य तुर्यं परं रूपं यः पश्यति स एव सः" ॥

VAIKHĀNASĀGAMAS (वैखानसागमः)

The Vaikhānasāgamas treat generally about the daily worship, construction of temples, the celebration of festivals etc. Even here we find

many passages bearing on the nature of the Universe and the identity of the Jīva with the Lord. The Atri Saṁhitā says that the Paramātmā is eternal, incomprehensible and beyond the reach of the senses, and that the Śrutis declare that the Universe is pervaded by Him and there is nothing else beside Him.

नित्योऽचिन्त्योऽप्रमेयश्च निर्गुणोऽतीन्द्रियः परः।
सर्वेशः सर्वभूतात्मा सर्वाधारः सनातनः॥
तेनेदं पूर्णमित्याह श्रुतिस्तद्रहितं न च॥ अत्रि. अध्याय ३१.

(l) THE TAMIL CLASSICS (द्राविड़ग्रन्थाः)

Even in the ancient Tamil classics Advaitic ideas are met with almost at every step. For instance, Tirukkural (Nos. 1 (5),36 (5), 56 (2). No.1 (5) says that both merit and sin ("Iru Vinai") are due to ignorance, literally darkness ("Irul"—Avidya). No. 35(5) says that it is difficult to discern the truth amidst the diversity that we see. No. 56(2) says that those who attain true knowledge through the removal of illusion due to ignorance (Irul—Avidya) experience the final bliss. The Tirumandiram of Tirumūlar which abounds in numerous Advaitic outpourings, has a verse which can be equated with the famous stanza in Svātma Nirūpaṇa (Dantini dāru vikāre etc.) (दन्तिनि दारुविकारे). Many verses in the Tirumandiram deal with the Chāndogya Mahāvākya and assert that the "I" and the "You" are not at all different (Nān Ena Nī Ena Vēru Illai) and that there is no difference between soul and God "Jīvan Ena Śivan Ena Vēru Illai". The Musings of the Saivite Nāyanmārs and the Vaiṣnavite Ālwārs in Tamil expound every aspect of Advaita. The famous Appar says in his Tiruvārur Tiruttāṇḍagam that the vast ocean of Saṁsāra is false and illusory (Poi Māyā Peruṅkaḍal). Trhiujñāna sambandha says in his Śirkāli decad, that God, the Highest Truth, transmutes those who attain Him into his own self. Nammālvār, the greatest of the Vaiṣṇava saints, says "Nāne Nī (Thou art I)". Tirumālisai Ālwār says "Yanum Nī" (I too am Thou." Tirumangai Ālwār says "Yāvarumāi Yāvaiyumāi" (Thou art all that is animate and inanimate).

(m) A KEY TO THE UNDERSTANDING OF THE PURPOSE OF THE OTHER SCHOOLS OF PHILOSOPHY.

When the Ultimate Truth has been unequivocally declared to be

एकस्समस्तं यदिहास्ति किंचित्
तदच्युतो नास्ति परं यतोऽन्यत्।
साहं स च त्वं स च सर्वमेतत्

(Sri Viṣṇu Purāṇa II. 16. 23)

and परमार्थसारभूतं यत्तदद्वैतमशेपतः।

(ibid II. 16-18)

and असत्यमन्यत्। एतत्तु यत्संव्यवहारभूतम्।

(ibid. II. 12. 45)

and अद्वैत एव श्रुतिशिखरगिरामागमानां च निष्ठा साकं सर्वैःपुराणैः।

(Preface to Viśiṣtādvaita Śivārkamaṇidīpikā of Śrī Appayya Dīkṣitendra)

The question, naturally arises :—If Advaita be the Highest Truth, why should sages like Kapila, Gautama, Kaṇāda, and Jaimini of antiquity, and many intellectuals of later times have founded other schools of philosophy propagating Bheda (भेद)—Difference or Dualism as being the Ultimate Truth ? Not being content with establishing their doctrine of Difference, they have even gone to the extent of decrying Advaita in somewhat vehement terms. Such brilliant intellectuals as they could certainly not have missed the lofty Monistic message of the Śrutis. The secret of their *apparent antagonism* to the Advaita lies far below the surface. The real attitude of the founders of the other schools towards Advaita can best be gleaned through a careful study of Prabhākara's Bṛhatī (बृहती) which is a super-commentary on Śabarasvāmi's Bhāṣya on Jaimini's Pūrva Mīmāṁsā Sūtras—Pūrva Mīmāṁsā being the earliest system entirely antogonistic to the Advaita. Śabarasvāmi, the Bhāṣyakāra, on the Pūrva Mīmāṁsā Sūtras naturally surpasses himself in the staunch advocacy of the efficacy of Karma. In the course of his Bhāṣya, however, Śabarasvāmi has had perforce to allude to a cardinal tenet of the Advaita, but he makes a perfunctory reference thereto and shelves the issue with an almost unceremonious haste. Prabhākara, dealing with this aspect of Śabaraswāmi's discussions,

poses, in his Bṛhati, the issue. "Wherefore did the Bhāṣyakāra Śabarasvāmi not elaborate the cardinal doctrine of Advaita to which he has had to allude ?" In explanation thereof; Prabhākara says that the Bhāṣyakāra Śabara skipped over the issue, not because he did not know the fullest implications thereof (नाज्ञानात्) but solely because he believed, in fullest concurrence with Śrī Kṛṣṇa's dictum, in not confounding the understanding of mediocre intellects who are addicted to Karma and who are dominated by a mistaken sense of agency, with an elaborate discussion of Advaita.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

(Bhag. Gīta, 3—26)

The message of Advaita is intended for the chosen few, the spiritual elect of acute intellect, who have the necessary discrimination (विवेक) and dispassion (वैराग्य) to qualify them for receiving the Advitīya-Ātma-Jñāna (अद्वितीयात्मज्ञानं). Hence it is that Bhagavān Śrī Kṛṣṇa recommends that this Supreme Wisdom of Advaita should be jealously guarded, as jealously as one would guard a crest-jewel of regal splendour.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

(Bhag. Gīta IX. 2)

Should, therefore, the message of the Advaita be expounded to the mediocre intellects whose understanding is clouded by ignorance, it might cause them more harm than good. There, then would arise the grave danger of their being weaned from Karma, without, however, there arising in them even an iota of true Ātma Jñāna. They would thus be lost, irredeemably lost, in the fullest sense of the word.

Herein, therefore, lies the secret of the founding of the other systems— the desire to impart a new orientation to human endeavour. All these other systems of philosophy serve to set the aspirants on the highway to Mukti by leading them through bye-paths best suited to their temperaments. Hence, all the other systems, though apparently violently opposed to Advaita, merely and truly subserve Advaita, function as graded stepping stones to Ātma Jñāna, and are thus later subsumed in the all-encompassing Advaita. In the words of the great Tamil Saint Thāyumānavar, "OTHARIYA TUVITHAME ATTHUVITHA JNĀNATHAI UṆDUPAṆU JÑĀNĀMĀHUM (Dvaita jñāna is the sure means to engender Advaitajñāna).

That all the other schools of thought supplement and re-inforce Advaita, should be evident from the fact that the leading luminaries of the Advaita school like the great Vācaspati Miśra and the illustrious Appayya Dīkṣitendra, firm in their conviction with regard to the unassailability of Advaita, firmer still in their belief that all the other apparently antagonistic systems materially help to further the cause of Advaita, have deigned to write masterly treatises on all the other systems, adorning them with the touch of their genius, and elaborating them with such a depth of vision as has never before been witnessed. They have thus effected a reapproachment, a novel syncretism, a reconsiliation of antinomies. They have thus not merely correlated all the dualistic systems, but integrated them with the Advaita. In the days of Vācaspati Miśra (Circa, 9th Cent. A. D.) the other best known dualistic schools were the Sāṅkhya, the Pūrva Mīmāṁsā, the Yoga, the Nyāya and the Vaiśeṣika. With an astonishing catholicity of outlook, Vācaspati, that doyen among Advaitins, wrote standard and unimpeachably authoritative treatises on all these Darśanas. So too, did Śrī Appayya Dīkṣitendra, with regard to the schools current in his day, wrote many unquestionably authoritative works on Śiva Viśiṣṭādvaita, on Vaiṣṇava Viśiṣṭādvaita, and on the Mādhva Siddhānta with the firm conviction that an understanding of these dualisms in their correct perspective is an almost indispensable pre-requisite to a correct understanding of Advaita. The attitude of Śrī Vācaspati Miśra and of Śrī Appayya Dīkṣita—to choose but two from among an entire galaxy of celebrities amply illustrates the fact that there could never be any real antagonism between the Advaita and the other professedly dualistic schools a fact that Śrī Gauḍapādācārya sums up in the cryptic verse :

तैरयं न विरुध्यते । (माण्डूक्यकारिका—३-१८)

Even when dealing with the other schools of thought, Advaitācāryas like Śrī Śaṅkarācārya and Śrī Sureśvarācārya show their magnanimity and recommend that whatever is good in the other schools may be assimilated by us. In the Bhāṣya on Bhagavat Gītā, Chapter XVIII, verse 19, Śrī Śaṅkarācārya says :

"गुणसंख्याने कापिले शास्त्रे। तदपि गुणसंख्यानशास्त्रं गुणभोक्तृविषये प्रमाणमेव। परमार्थब्रह्मात्मैकत्वविषये यद्यपि विरुद्धयते, तथापि तेऽपि कापिला गुणगौणव्यापारनिरूपणे अभियुक्ता इति, तच्छास्त्रमपि वक्ष्यमाणार्थस्तुत्यर्थत्वेनोपादीयत इति न विरोधः"

Again in his Bhāṣya on Brahma Sūtra II. 1. 3., Śrī Śaṅkarācārya says :

"येन त्वंशेन न विरुध्येते तेनेष्टमेव सांख्ययोगस्मृत्योः सावकाशत्वम्। तद्यथा—'असङ्गो ह्ययं पुरुषः' (बृ० ४-३-१६) इत्येवमादिश्रुतिप्रसिद्धमेव पुरुषस्य विशुद्धत्वं निर्गुणपुरुषस्य निरूपणेन सांख्यैरभ्युपगम्यते। तथा योगैरपि 'अथ परिव्राड्विवर्णवासा मुण्डोऽपरिग्रहः' इत्येवमादिश्रुतिप्रसिद्धमेव निवृत्तिनिष्ठत्वं प्रव्रज्याद्युपदेशेनानुगम्यते। एतेन सर्वाणि तर्कस्मरणानि प्रतिवक्तव्यानि। तान्यपि तर्कोपपत्तिभ्यां तत्त्वज्ञानायोपकुर्वन्तीति चेदुपकुर्वन्तु नाम" :

When referring to Gautama, the author of the Nyāyasūtras, evidently a rival school, he says :

"तथाचाचार्यप्रणीतं न्यायोपबृंहितं सूत्रम्—दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः' इति"।

In another place also when referring to Śabarasvāmi, the Bhāṣyakāra of the most antagonistic school of Karma Mīmāṁsā, our Ācārya addresses him as Ācārya. 'इत एव चाकृत्याचार्येण शबरस्वामिना प्रमाणलक्षणे वर्णितम्।' Sureśvara (सुरेश्वर) in his Bṛhadāraṇya Vārttika (बृहदारण्यकवार्तिक) says that even Vātsyāyana (वात्स्यायन) of the Kamasūtra and Buddha (बुद्ध) apparently a nihilist, are not to be disregarded as their purposes are in some way leading to the realization of the Ultimate Truth—Paramātma Advaitam.

"अनित्यदुःखशून्यत्वं पदार्थानां स्फुटं ब्रुवन्;।
बुद्धोऽपि रागाद्युच्छित्तौ यतते नात्मनिह्नुतौ ।।"

Buddha (बुद्ध) when he says that all things of the world are anitya (अनित्य) duḥkha (दुःख) and śūnya (शून्य) has in his mind only the destruction of desire, and the like vices; it is not his purpose to deny the Eternal Soul.

Vācaspati (वाचस्पति) when dealing with Yoga in his commentary Bhāmati on the Śaṅkara Sūtra Bhāṣya observes,

"नानेन योगशास्त्रस्य हैरण्यगर्भपातञ्जलादेः सर्वथा प्रामाण्यं निराक्रियते, किंतु जगदुपादानस्वतन्त्रप्रधानतद्विकारमहदहंकारपञ्चतन्मात्रगोचरं प्रामाण्यं नास्तीत्युच्यते। न चैवातावता एषामप्रामाण्यं भवितुमर्हति। यत्पराणि हि तानि तत्राप्रामाण्येऽप्रामाण्यमश्नुवीरन्। नचैतानि प्रधानादिसद्भावपराणि। किंतु योगस्वरूपतत्साधनतदवान्तरफलविभूतितत्परमफलकैवल्यव्युत्पादनपराणि। तच्च किंचिन्निमित्तीकृत्य व्युत्पाद्यमिति प्रधानं सविकारं निमित्तीकृतम्, पुराणेष्विव सर्गप्रतिसर्गवंशमन्वन्तरवंशानुचरितं तत्प्रतिपादनपरेषु, न तु तद्विवक्षितम्। अन्यपरादपि चान्यनिर्मित्तं तत्प्रतीयमानमभ्युपेयेत, यदि न मानान्तरेण विरुध्येत। अस्ति तु वेदान्तश्रुतिभिरस्य विरोध इत्युक्तम्। तस्मात् प्रमाणभूतादपि योगशास्त्रान्न प्रधानादिसिद्धिः। अतएव योगशास्त्रं व्युत्पादयिताऽऽह स्म भगवान् वार्षगण्यः—"गुणानां परमं रूपं न दृष्टिपथमृच्छति। यत्तु दृष्टिपथप्राप्तं तन्मायैव सुतुच्छकम् ।।" इति। योगं व्युत्पिपादयिषता निमित्तमात्रेणेह गुणा उक्ताः, न तु भावतः, तेषामतात्त्विकत्वादित्यर्थः।"

(Bhāmatī on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya on II-1-3).

SOME PROMINENT WRITERS ON ADVAITA VEDĀNTA

BRAHMĀNANDI (ब्रह्मानन्दी)

The earliest writer hitherto known, from references in later works, is Brahmānandī. No work of his as such has come to us now. But it is believed that he wrote a Vārttika on Chāndogya (छान्दोग्य) Upaniṣad on which Draviḍācārya (द्रविडाचार्य) has written a commentary. In his commentary on Māṇḍūkya Kārikā (माण्डूक्यकारिका) (II. 32) Śrī Śaṅkarācārya says 'सिद्धं तु निवर्तकत्वादिति आगमविदां सूत्रम्'. This Sūtra is said to be a Sūtra of Brahmānandī and is quoted in many other works. Sarvajñātmā (सर्वज्ञात्मा) in his Saṁkṣepa Śārīraka (संक्षेपशारीरक) 3rd Pariccheda (परिच्छेद), (verses 217 to 221) refers to two Advaita teachers. One is referred to as Ātreya (आत्रेय) or Atri Vaṁśiya (अत्रिवंशीय) Vākyakāra (वाक्यकार) and the other as Bhāṣyakāra (भाष्यकार) Madhusūdana Sarasvatī (मधुसूदनसरस्वती), in his commentary on Saṁkṣepa Śārīraka, identifies the Vākyakāra as Brahmānandī and the Bhāṣyakāra as Draviḍācārya. He says, "Chāndogya Vākyakāreṇa Brahmānandinā"; and "Brahmānandiviracitavakyānām Sūtrarūpāṇām Bhāṣyakartā Draviḍācārya 'छान्दोग्यवाक्यकारेण ब्रह्मनन्दिना' 'ब्रह्मनन्दिविरचितवाक्यानां सूत्ररूपाणां भाष्यकर्ता द्रविडाचार्यः'

Brahmānandī's opinions are quoted in Jnottama's Iṣṭa Siddhi Vivaraṇa, where, commenting on Vimuktātmā's (विमुक्तात्मा) 'सिद्धं तु निवर्तकत्वादिति चोक्तं भाष्यकारैः' he says : 'सिद्धं तत्त्वमस्यादिवाक्यस्य प्रामाण्यं ब्रह्मात्मैक्याभासबुद्धयुत्पादनेनाविद्यातत्कार्यनिवर्तकत्वात्, न तु संविज्जनकत्वात् इत्युक्तं ब्रह्मनन्दिभिरित्यर्थः'

Nṛsiṁhāśramī (नृसिंहाश्रमी) another commentator of Saṁkṣepa Śārīraka says 'ब्रह्मनन्दिनाऽपि छान्दोग्यषष्ठाध्यायव्याख्यानावसरे उक्तम्'. Rāmatīrtha, yet another commentator of Saṁkṣepa Śārīraka also says : "ब्रह्मानन्दिनाप्याचार्येण छान्दोग्ये उक्तम्" Nṛsiṁhāśramī says : 'भाष्यकृद्द्रविडाचार्यवचनात्' and Rāmatīrtha (रामतीर्थ) says : 'नन्दिकृतग्रन्थभाष्यकारः द्रविडाचार्यः'

In Bhāmatī (भामती), Prakṛtyadhikaraṇa (प्रकृत्यधिकरण) while commenting on Śrī Ācārya's Brahma Sūtra Bhāṣhya on 1-4-27, Vācaspati Miśra (वाचस्पतिमिश्र) says : "इयं चोपादानपरिणामादिभाषा न विकाराभिप्रायेण, अपितु यथा सर्पस्योपादानं रज्जुः, एवं ब्रह्म जगदुपादानं द्रष्टव्यम्। न खलु नित्यस्य निष्कलस्य ब्रह्मणः सर्वात्मना एकदेशेन वा परिणामस्संभवति नित्यत्वादनेकदेशत्वादित्युक्तम्"

Here Amalānanda (अमलानन्द), author of Kalpataru (कल्पतरु), a commentary of Bhāmati, says :

"भास्करस्त्विह भ्राम योनिरिति परिणामादिति च सूत्रनिर्देशात्, छान्दोग्यवाक्यकारेण ब्रह्मनन्दिना 'परिणामस्तु स्यात्' इत्यभिधानाच्च परिणामवादो वृद्धसंमत इति। तं प्रतिबोधयति-इयञ्चेति। ब्रह्मनन्दिना हि—'नासतोऽनिष्पाद्यत्वात् प्रवृत्त्यानर्थक्यं तु सत्त्वाविशेषात्' इति सदसत्पक्षप्रतिक्षेपेण पूर्वपक्षमादर्श्य, 'न संव्यवहारमात्रत्वात्' इत्यनिर्वचनीयता सिद्धान्तिता। अतः 'परिणामस्तु' इति मिथ्यापरिणामाभिप्रायम्, सूत्रं त्वतदभिप्रायमेवेत्यर्थः" Brahmānandī is said to be a supporter of Vivarta Vāda (विवर्तवाद) (Vide Kalpataru).

DRAVIḌACĀRYA (द्रविडाचार्यः)

Draviḍacārya, who has been mentioned in the foregoing section, is also a forerunner of Śrī Śaṅkarācārya. Ānandagiri (आनन्दगिरि), in his ṭīkā on Śrī Śaṅkarcārya's Chāndogya Bhāṣyas, commenting on "अल्पग्रन्थमिदमारभ्यते" says : "द्राविडं भाष्यं प्रणीतम्, तदिकमनेन इत्याशङ्क्याह-अल्पग्रन्थमिति" thereby indicating that, prior to Ācārya's Bhāṣya, there was a commentary on the Chāndogya by Draviḍācārya. This probably refers to his commentary on Brahmānandī's Vārttika on Chāndogya Upaniṣad mentioned in the previous section. The complete work of Draviḍācārya is not available now. The story of the king's son being brought up by the hunters, which is referred to by Śrī Śaṅkarācārya in his Bṛhadāraṇyaka Bhāṣya, is attributed to Draviḍācārya. Śrī Śaṅkarcārya has referred to many more sayings of Draviḍacārya when explaining Madhuvidyā (मधुविद्या) in his Chāndogya Bhāṣya. He is referred to in Śrī Ācārya's Brahma Sūtra Bhāṣya also though not by name, when commenting on

"गुणसंख्याने कापिले शास्त्रे। तदपि गुणसंख्यानशास्त्रं गुणभोक्तृविषये प्रमाणमेव। परमार्थब्रह्मात्मैकत्वविषये यद्यपि विरुद्धयते, तथापि तेऽपि कापिला गुणगौणव्यापारनिरूपणे अभियुक्ता इति, तच्छास्त्रमपि वक्ष्यमाणार्थस्तुत्यर्थत्वेनोपादीयत इति न विरोधः"

Again in his Bhāṣya on Brahma Sūtra II. 1. 3., Śrī Śaṅkarācārya says :

"येन त्वंशेन न विरुध्येते तेनेष्टमेव सांख्ययोगस्मृत्योः सावकाशत्वम्। तद्यथा—'असङ्गो ह्ययं पुरुषः' (बृ० ४-३-१६) इत्येवमादिश्रुतिप्रसिद्धमेव पुरुषस्य विशुद्धत्वं निर्गुणपुरुषस्य निरूपणेन सांख्यैरभ्युपगम्यते। तथा योगैरपि 'अथ परिव्राड्विवर्णवासा मुण्डोऽपरिग्रहः' इत्येवमादिश्रुतिप्रसिद्धमेव निवृत्तिनिष्ठत्वं प्रव्रज्याद्युपदेशेनानुगम्यते। एतेन सर्वाणि तर्कस्मरणानि प्रतिवक्तव्यानि। तान्यपि तर्कोपपत्तिभ्यां तत्त्वज्ञानायोपकुर्वन्तीति चेदुपकुर्वन्तु नाम" :

When referring to Gautama, the author of the Nyāyasūtras, evidently a rival school, he says :

"तथाचाचार्यप्रणीतं न्यायोपबृंहितं सूत्रम्—दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः' इति"।

In another place also when referring to Śabarasvāmi, the Bhāṣyakāra of the most antagonistic school of Karma Mīmāṁsā, our Ācārya addresses him as Ācārya. 'इत एव चाकृष्याचार्येण शबरस्वामिना प्रमाणलक्षणे वर्णितम्।' Sureśvara (सुरेश्वर) in his Bṛhadāraṇya Vārttika (वृहदारण्यकवार्तिक) says that even Vātsyāyana (वात्स्यायन) of the Kamasūtra and Buddha (बुद्ध) apparently a nihilist, are not to be disregarded as their purposes are in some way leading to the realization of the Ultimate Truth—Paramātma Advaitam.

"अनित्यदुःखशून्यत्वं पदार्थानां स्फुटं ब्रुवन्;।
बुद्धोऽपि रागाद्युच्छित्तौ यतते नात्मनिह्नुतौ ॥"

Buddha (बुद्ध) when he says that all things of the world are anitya (अनित्य) duḥkha (दुःख) and śūnya (शून्य) has in his mind only the destruction of desire, and the like vices; it is not his purpose to deny the Eternal Soul.

Vācaspati (वाचस्पति) when dealing with Yoga in his commentary Bhāmati on the Śaṅkara Sūtra Bhāṣya observes,

"नानेन योगशास्त्रस्य हैरण्यगर्भपातञ्जलादेः सर्वथा प्रामाण्यं निराक्रियते, किंतु जगदुपादानस्वतन्त्रप्रधानतद्विकारमहदहंकारपञ्चतन्मात्रगोचरं प्रामाण्यं नास्तीत्युच्यते। न चैवातावता एषामप्रामाण्यं भवितुमर्हति। यत्पराणि हि तानि तत्राप्रामाण्येऽप्रामाण्यमश्नुवीरन्। नचैतानि प्रधानादिसद्भावपराणि। किंतु योगस्वरूपतत्साधनतदवान्तरफलविभूतितरपरमफलकैवल्यव्युत्पादनपराणि। तच्च किंचिन्निमित्तीकृत्य व्युत्पाद्यमिति प्रधानं सविकारं निमित्तीकृतम्, पुराणेष्विव सर्गप्रतिसर्गवंशमन्वन्तरवंशानुचरितं तत्प्रतिपादनपरेषु, न तु तद्विवक्षितम्। अन्यपरादपि चान्यर्निमित्तं तत्प्रतीयमानमभ्युपेयेत, यदि न मानान्तरेण विरुध्येत। अस्ति तु वेदान्तश्रुतिभिरस्य विरोध इत्युक्तम्। तस्मात् प्रमाणभूतादपि योगशास्त्रान्न प्रधानादिसिद्धिः। अतएव योगशास्त्रं व्युत्पादयिताऽऽह स्म भगवान् वार्षगण्यः—"गुणानां परमं रूपं न दृष्टिपथमृच्छति। यत्तु दृष्टिपथप्राप्तं तन्मायैव सुतुच्छकम् ॥" इति। योगं व्युत्पिपादयिषता निमित्तमात्रेणेह गुणा उक्ताः, न तु भावतः, तेषामतात्त्विकत्वादित्यर्थः।"

(Bhāmatī on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya on II-1-3).

SOME PROMINENT WRITERS ON ADVAITA VEDĀNTA

BRAHMĀNANDI (ब्रह्मानन्दी)

The earliest writer hitherto known, from references in later works, is Brahmānandī. No work of his as such has come to us now. But it is believed that he wrote a Vārttika on Chāndogya (छन्दोग्य) Upaniṣad on which Draviḍācārya (द्रविडाचार्य) has written a commentary. In his commentary on Māṇḍūkya Kārikā (माण्डूक्यकारिका) (II. 32) Śrī Śaṅkarācārya says 'सिद्धं तु निवर्तकत्वादिति आगमविदां सूत्रम्'. This Sūtra is said to be a Sūtra of Brahmānandī and is quoted in many other works. Sarvajñātmā (सर्वज्ञात्मा) in his Saṁkṣepa Śārīraka (संक्षेपशारीरक) 3rd Pariccheda (परिच्छेद), (verses 217 to 221) refers to two Advaita teachers. One is referred to as Ātreya (आत्रेय) or Atri Vaṁśīya (अत्रिवंशीय) Vākyakāra (वाक्यकार) and the other as Bhāṣyakāra (भाष्यकार) Madhusūdana Sarasvatī (मधुसूदनसरस्वती), in his commentary on Saṁkṣepa Śārīraka, identifies the Vākyakāra as Brahmānandī and the Bhāṣyakāra as Draviḍācārya. He says, "Chāndogya Vākyakāreṇa Brahmānandinā"; and "Brahmānandiviracitavakyānām Sūtrarūpāṇām Bhāṣyakartā Draviḍācārya 'छान्दोग्यवाक्यकारेण ब्रह्मनन्दिना' 'ब्रह्मनन्दिविरचितवाक्यानां सूत्ररूपाणां भाष्यकर्ता द्रविडाचार्यः'

Brahmānandī's opinions are quoted in Jnottama's Iṣṭa Siddhi Vivaraṇa, where, commenting on Vimuktātmā's (विमुक्तात्मा) 'सिद्धं तु निवर्तकत्वादिति चोक्तं भाष्यकारैः' he says : 'सिद्धं तत्त्वमस्यादिशास्त्रस्य प्रामणयं ब्रह्मात्मैक्याभासबुद्ध्युत्पादनेना-विद्यातत्कार्यनिवर्तकत्वात्, न तु संविज्जनकत्वात् इत्युक्तं ब्रह्मनन्दिभिरित्यर्थः'

Nṛsiṁhāśramī (नृसिंहाश्रमी) another commentator of Saṁkṣepa Śārīraka says 'ब्रह्मनन्दिनाऽपि छान्दोग्यषष्ठाध्यायव्याख्यानावसरे उक्तम्'. Rāmatīrtha, yet another commentator of Saṁkṣepa Śārīraka also says : "ब्रह्मानन्दिनाप्याचार्येण छान्दोग्ये उक्तम्" Nṛsiṁhāśramī says : 'भाष्यकृद्द्रविडाचार्यवचनात्' and Rāmatīrtha (रामतीर्थ) says : 'नन्दिकृतग्रन्थभाष्यकारः द्रविडाचार्यः'

In Bhāmatī (भामती), Prakṛtyadhikaraṇa (प्रकृत्यधिकरण) while commenting on Śrī Ācārya's Brahma Sūtra Bhāṣhya on 1-4-27, Vācaspati Miśra (वाचस्पतिमिश्र) says : "इयं चोपादानपरिणामादिभाषा न विकाराभिप्रायेण, अपितु यथा सर्पस्योपादानं रज्जुः, एवं ब्रह्म जगदुपादानं द्रष्टव्यम्। न खलु नित्यस्य निष्कलस्य ब्रह्मणः सर्वात्मना एकदेशेन वा परिणामस्संभवति नित्यत्वादनेकदेशत्वादित्युक्तम्"

Here Amalānanda (अमलानन्द), author of Kalpataru (कल्पतरु), a commentary of Bhāmati, says :

"भास्करस्त्विह अभ्राम योनिरिति परिणामादिति च सूत्रनिर्देशात्, छान्दोग्यवाक्यकारेण ब्रह्मनन्दिना 'परिणामस्तु स्यात्' इत्यभिधानाच्च परिणामवादो वृद्धसंमत इति। तं प्रतिबोधयति-इयञ्चेति। ब्रह्मनन्दिना हि—'नासतोऽनिष्पाद्यत्वात् प्रवृत्यानर्थक्यं तु सत्त्वाविशेषात्' इति सदसत्पक्षप्रतिक्षेपेण पुर्वपक्षमादर्श्य, 'न संव्यवहारमात्रत्वात्' इत्यनिर्वचनीयता सिद्धान्तिता। अतः 'परिणामस्तु' इति मिथ्यापरिणामाभिप्रायम्, सूत्रं त्वतदभिप्रायमेवेत्यर्थः" Brahmānandī is said to be a supporter of Vivarta Vāda (विवर्तवाद) (Vide Kalpataru).

DRAVIḌACĀRYA (द्रविडाचार्यः)

Draviḍacārya, who has been mentioned in the foregoing section, is also a forerunner of Śrī Śaṅkarācārya. Ānandagiri (आनन्दगिरि), in his ṭīkā on Śrī Śaṅkarcārya's Chāṇḍogya Bhāṣyas, commenting on "अल्पग्रन्थमिदमारम्यते" says : "द्राविडं भाष्यं प्रणीतम्, तत्किमनेन इत्याशङ्क्याह-अल्पग्रन्थमिति" thereby indicating that, prior to Ācāryā's Bhāṣya, there was a commentary on the Chāndogya by Draviḍācārya. This probably refers to his commentary on Brahmānandī's Vārttika on Chāndogya Upaniṣad mentioned in the previous section. The complete work of Draviḍācārya is not available now. The story of the king's son being brought up by the hunters, which is referred to by Śrī Śaṅkarācārya in his Bṛhadāraṇyaka Bhāṣya, is attributed to Draviḍācārya. Śrī Śaṅkarcārya has referred to many more sayings of Draviḍacārya when explaining Madhuvidyā (मधुविद्या) in his Chāndogya Bhāṣya. He is referred to in Śrī Ācārya's Brahma Sūtra Bhāṣya also though not by name, when commenting on

Jyothiścaraṇādhikaraṇa. (ज्योतिश्चरणाधिकरण) 'यद एतामेव ब्रह्मोपनिषदं वेद' इत्यत्र हि वेदोपनिषदमिति व्याचक्षते (अत्र 'व्याचक्षते' इति निर्दिष्टाः द्रविडाचार्याः) Vācaspati Miśra, in his Bhāmatī, Samanvayādhikaraṇa says : "यथाऽऽहुर्द्रविडाचार्याः—संहरणाद्वा संवरणाद्वा स्वात्मीभावात् वायुस्संवर्ग इति" As has been already stated, he is referred to in Saṁkṣepa Śārīraka and its commentaries. Draviḍācārya is one of the Ācārya's worshipped by the Sannyāsis of the Advaita School at the time of Vyāsa Pūja. Bālakṛṣṇānanda (बालकृष्णानन्द), otherwise known as Abhinava Draviḍācārya (अभिनव द्रविडाचार्य), the author of Śloka Vārttika (श्लोकवार्त्तिक) on Śrī Śaṅkarācārya's Sūtra Bhāṣya, says that the three verses quoted at the end of the Samanvayādhikaraṇa (समन्वयाधिकरण) by Śrī Śaṅkarācārya

"गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधिकार्यं कथं भवेत् ॥
अन्वेष्टव्यात्मविज्ञानात्प्राक्प्रमातृत्वमात्मनः ।
अन्विष्टः स्यात्प्रमातैव पाप्मदोषादिवर्जितः ॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात्" ॥

are the verses of Draviḍācārya

GAUḌAPĀDĀCĀRYA (गौडपादाचार्यः)

Śrī Gauḍapādācārya, the Paramaguru (परमगुरु) of Śrī Śaṅkarācārya is, so far as we know, the earliest writer on Advaita, whose works are now available. In his commentary on Śrī Śaṅkarācārya's Bhāṣya on the Māṇḍūkya Kārikās, Ānandagiri says that Gauḍapādācārya spent his time at Badari (बदरी) meditating on Śrī Nārāyaṇa. Bālakṛṣṇānanda Sarasvatī says that Gauḍapāda belonged to a place near Kurukṣetra (कुरुक्षेत्र)

"गौडचरणाः कुरुक्षेत्रगतहीरावर्तानदीतीरभवगौडजातिश्रेष्ठाः देशविशेषभवजातिनाम्नैव प्रसिद्धाः द्वापरयुगमारभ्यैव समाधिनिष्ठत्वेन आधुनिकैर्जनैरपरिज्ञातविशेषाभिधानाः सामान्यनाम्नैव लोके विख्याताः"

The statement that Gauḍapāda remained in Samādhi from Dvāparayuga (द्वापरयुग) coroborates the fact that he was the disciple of Śrī Śuka (शुक) as is stated in the Guruparamparā. It is likely that he left his place of birth and lived at some other distant place. Gauḍapāda's important work is his Kārikas on the Māṇḍūkya Upaniṣad, generally called the Māṇḍūkya Kārikas. The work consists of four Prakaraṇas, Āgama Prakaraṇa (आगमप्रकरण), Vaitathya Prakaraṇa (वैतथ्यप्रकरण), Advaita Prakaraṇa (अद्वैतप्रकरण), and Alata Śānti Prakaraṇa (अलातशान्तिप्रकरण) Other works ascribed to him are a Bhāṣya on Uttaragīta (उत्तरगीता) Sāṅkhyakārikas (सांख्यकारिका), Nṛsimhatāpni Upaniṣad (नृसिंहतापिनी उपनिषत्) Durga Sapta Satī (दुर्गासप्तशती) and two independent works, namely Śrī Vidyāratna Sūtra (श्रीविद्यारत्नसूत्राणि) and Subhagodaya (सुभगोदय) on Śrī Vidya. He is regarded as the earliest systematic writer on Advaita.

BHARTṚHARI (भर्तृहरिः)

Bhartṛhari is also regarded as an Advaitic writer prior to Śrī Śankarācārya. He has written a work called Vākyapadīya (वाक्यपदीय), dealing with Grammar. In this Vyākaraṇa work he deals with Advaita more lucidly than any Advaitic works. He says that Brahman is the only truth and that the world of phenomena is only a Vivarta (विवर्त) mode of Brahman. The Śloka

"उपायाः शिक्षमाणानां बालानामुपलालनाः ।
असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ॥"

is believed to have come down from him.

ĀCĀRYA SUNDARA PĀṆḌYA (आचार्यसुन्दरपांड्य)

Ācārya Sundarapāṇḍya is the name of an ancient writer on Advaita anterior to Śrī Śaṅkarācārya. None of his Advaita works is available today. At the end of the Samanvayādhikaraṇa of his Bhāṣya on the Brahma Sūtras,

Śrī Śaṅkarācārya says "अपि चाहुः" and quotes the following three verses which are attributed to Ācārya Sundara Pāṇḍya (आचार्यसुन्दरपाण्ड्यः).

"गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधिकार्यं कथं भवेत् ॥
अन्वेष्टव्यात्मविज्ञानात्प्राक्प्रमातृत्वमात्मनः ।
अन्विष्टस्स्यात्प्रमातैव पाप्मदोषादिवर्जितः ॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात् ॥"

Ācārya Sundara Pāṇḍya says that when one realises the Supreme Brahman all scriptural Pramāṇas cease to exist. Padmapāda referring to these three verses, says "प्रसिद्धमेतद्ब्रह्मविदामिति पूर्वोक्तं न्यायं संक्षेपतः श्लोकैः संगृह्णाति—गौणमिथ्यात्मन इति"। Ātmasvarūpācārya (आत्मस्वरूपाचार्य) in his Prabodha Pariśodhinī (प्रबोधपरिशोधिनी), a commentary on Padmapāda's Pañcapādika, says 'श्लोकत्रयं सुन्दरपाण्ड्यप्रणीतं प्रमाणयतीत्याह—प्रसिद्धमिति'। Mādhavamantri (माधवमन्त्रि) in his commentary, Tātparya Dīpika (तात्पर्यदीपिका), on Sūta Saṁhitā (सूतसंहिता) says 'तथा सुन्दरपाण्ड्यवार्तिकमपि' and quotes the last of the verses cited above. (Vide page 284 of Sūta Saṁhita, Mukti Kāṇḍa, Chapter 4, verse 12 : Madras, Śārada Mandira Edition). In his commentary on the Bhāmatī of Vācaspati Miśra, Amalānanda quotes the following verses of Ācārya Sundara Pāṇḍya :

"आह चात्र निदर्शनमाचार्यसुन्दरपाण्ड्यः—
निःश्रेण्यारोहणप्राप्यं प्राप्तिमात्रोपपादि च ।
एकमेव फलं प्राप्तुमुभावारोहतो यदा ॥
एकसोपानवर्त्यैको भूमिष्ठश्चापरस्तयोः ।
उभयोश्च ज़वस्तुल्यः प्रतिबन्धश्च नान्तरा ॥
विरोधिनोस्तदैको हि तत्फलं प्राप्नुयात्तयोः ।
प्रथमेन गृहीतेऽस्मिन् पश्चिमोऽवतरेन्मुधा ॥ इति"।

under the Vedādyadhikaraṇa (वेदाद्यधिकरण) (III. 3-25). Kumārila Bhaṭṭa (कुमारिलभट्ट), in his Tantravārtika (Balābalādhikaraṇa) (तन्त्रवार्तिक-बलाबलाधिकरण) quotes the same verses as Amalānanda instances in his Kalpataru, along with two other verses :—

"तेन यद्यपि सामर्थ्यं प्रत्येकं सिद्धमन्यदा ।
तथापि युगपद्भावे जघन्यस्य निराक्रिया ॥
अन्यथैव हि शून्येषु दुर्बलैरपि चर्यते ।
अन्यथा बलवद्ग्रस्तैः सर्वशक्तिक्षये सति" ॥

Bhaṭṭa Someśvara (भट्टसोमेश्वर), the author of Nyāyasudhā (न्यायसुधा), an authoritative commentary on Tantravārtika, refers to these verses as "वृद्धानां श्लोकपञ्चकं पठति आह चेति" (Vṛdha (वृद्ध) here is understood as conveying a reference to Ācārya Sundara Pāṇḍya).

Ācārya Sundara Pāṇḍya seems to have been one of the earliest writers on Mīmāṁsa, (Pūrva and Uttara) of the Pre-Kumārila period. Both Kumārila Bhatta and Śrī Śaṅkarācārya seem to have derived much valuable material and help from Sundara Pāṇḍya's work. The Adyar Library contains a work Nīti Dviṣaṣṭikā (नीतिद्विषष्टिका) attributed to Ācārya Sundara Pāṇḍya.

GOVINDA BHAGAVATPĀDA (गोविन्दभगवत्पादः)

Govinda Bhagavatpāda is the Guru of Śrī Śaṅkarācārya. In his Pūrvāśrama he is said to have been known as Chandraśarmā (चन्द्रशर्मा). The preservation of Patañjali's Mahābhāṣya in its present form is attributed to him. The history of Chandraśarmā prior to his entering into the Sannyasāśrama is given in detail in Patañjali Vijaya by Rāmabhadra Dīkṣita.

"गोविन्ददेशिकमुपास्य चिराय भक्त्या तस्मिन् स्थिते निजमहिम्नि विदेहमुक्त्या ।
अद्वैतभाष्यमुपकल्प्य दिशो विजित्य काञ्चीपुरे स्थितिमवाप स शंकराचार्यः" ॥

Govinda Bhagavatpāda was approached by Śrī Śaṅkarācārya in the course of his quest after a proper Guru. Śrī Govinda Bhagavatpāda initiated Śrī Śaṅkarācārya into Sannyāsa and directed him to write Bhāṣyas on the Upaniṣads, Brahma Sūtras, and Bhagavadgīta. It is said that he is the author of Yogatārāvali and Advaitānubhūti which is also known as

Paul Deussen, Professor of Philosophy in the University of Kiel, Germany, says, "The system of the Vedānta as founded on the Upaniṣads and the Vedānta-sūtras, and accompanied by Śankara's commentaries on them equal in rank to Plato and Kant-is one of the most valuable products of the genius of mankind in his researches of the enternal truth.......The conclusion is, that the Jiva, being neither a part nor a different thing, nor a variation of Brahman, must be the Paramātman, fully and totally himself, a conclusion made equally in the Vedānta by Śankara, by the Platonic Plotinus and the Kantian Schopenhaur. But Śankara, in his conclusions, goes, perhaps more fully than any of them.

On the tree of Indian wisdom there is no fairer flower than the Upaniṣads and no fairer fruit than the Vedanta Philosophy. This system grew out of the Upaniṣads and was brought to its consummate form by the Great Śaṅkara (exactly one thousand years before his spiritual kinsman Schophenhaur). Even to this day Śaṅkara's system represents the common belief of nearly all thoughtful Hindus and deserves to be widely studied in the original."

Colonel Jacob says, "It may be admitted that if the impossible task of reconciling the contradictions of the Upaniṣads and rendering them to a harmonious and consistant whole is to be attempted at all, Śaṅkara's system is about the only one that could do it."

Dr.Thibaut, certainly not a partisan of Advaita, says, "Śaṅkara's methods enable him to recognise existing differences which other systematisers are intent on obliterating. And there has yet to be made a more important admission in favour of his system. It is not only more pliable, more capable of amalgamating heterogenous materials than other systems, but its fundamental doctrines are manifestly in greater harmony with the essential teachings of the Upaniṣads than those of other systems. The Advaitic doctrine marks a strictly orthodox reaction against the combinations of non-Vedic elements of beliefs and doctrines with the teachings of the Upaniṣads. The philosophy of Śaṅkara would, on the whole, stand nearer to the teaching of the Upaniṣads than the Sūtras of Bādarāyaṇa. The task of reducing the teaching of the whole of the Upaniṣads to a system consistent and free from contradiction is an intrinsically impossible one. But the task being given, we are quite ready to admit that Śaṅkara's system is most probably the best that can be devised. We must admit without hesitation that Śaṅkara's doctrine faithfully represents the prevailing teachings of the Upaniṣads in one point at least, viz., that the soul or the self of the sage, whatever its original relation to Brahman may be, is, in the end, completely merged and indistinguishably lost in the Universal Self."

René Guénon of France says, "As a matter of fact, the Brahma Sūtras, being based directly and exclusively on the Upaniṣads, can in no way be divergent from them ; only their brevity, rendering them a trifle obscure when they are isolated from any commentary, might provide some excuse for those who maintain that they find in them something besides an authoritative and competent interpretation of the traditional doctrine. ...... Śaṅkarācārya has deduced and developed more completely the essential contents of the Upaniṣads. His authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition and whose opinion is consequently valueless. In a general way, therefore, it is his commentary that we shall folow in preference to others."

Many commentaries have been written on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya ; the best known among them being the Pañchapādikā (पञ्चपादिका) by Śrī Padmapādācārya, the Bhāmatī (भामती) by Vācaspati Miśra, the Nyāyanirṇaya (न्यायनिर्णय) by Ānandagiri (आनन्दगिरि) and the Ratnaprabhā (रत्नप्रभा) by Rāmānanda (रामानन्द). There are ten more commentories on the Brahma Sūtra Bhāṣya of Śrī Śaṅkarācārya.

ŚRI PADMAPĀDĀCĀRYA

Śrī Padmapādācārya was the earliest disciple of Śrī Saṅkarācārya. He appears to have belonged to the south. His place of birth is said to be Chidambaram. He is regarded as an Avatāra of Viṣṇu. His original name was Sanandana (सनन्दन). He was initiated into the Sannyāsāśrama by Śrī Śaṅkarācārya and became a favourite disciple of the Ācarya. After a time, this partiality of the Ācārya for Padmapāda roused the jealousy of his co-disciples. To prove the depth of Padmapāda's Gurubhakti (गुरुभक्ति), the Ācārya, who was bathing at one of the banks of the Gaṅgā asked Sanandana, who was then on the other bank, to bring him his dry

clothes. Unmindful of the depth of the waters and relying solely on his Guru's grace, Sanandana began unhesitatingly to walk over the waters of the Gaṅgā, his only object being that he should implicitly obey his Guru's order. Pleased with his devotion, Gangā Devi put forth lotuses wherever he set his foot. It is this incident that gave him the name of Padmapāda. He refers to his Guru, Śrī Śaṅkarācārya as Śiṣṭāgraṇī (शिष्टाग्रणीः) (the foremost among those who follow the righteous path). He is the author of Pañchapādikā, the earliest commentary on Śrī Ācārya's Brahma Sūtra Bhāṣya. It is said that once on his way to Rāmeśvaram, he halted in Śrīraṅgam at the house of his uncle. He left the Pañchapādikā to the care of his uncle and went to Rāmeśvaram. During his absence, his uncle, who was a fanatical Pūrva Mīmāmsaka, read the Pañchapādikā and finding that it went against the tenets of his school, set fire to his house so that, along with the other articles in the house, the Pañchapādikā, also might be destroyed.

Padmapāda returned from Rāmeśvaram and found that his *Magnum opus* had been destroyed. He was completely brokenhearted. He returned to Śrī Śaṅkarācārya and related to him what all had happened. The Ācārya consoled him saying that he remembered some portions which had been once read over to him by Padmapāda himself and graciously assured the latter that he would reproduce them from memory. The portion thus dictated by the Ācārya related to the first five pādas of the Brahma Sūtras and hence it is that it came to be called the Pañcapādikā. Even this portion is not now available and what all is now extant is only the commentary relating to the first four sūtras. A special feature of Śrī Padmapāda's Pañcapādikā is that he has explained very elaborately the theory of Adhyāsa (अध्यास) formulated by the Ācārya at the beginning of his Brahma Sūtra Bhāṣya. There are about ten commentaries on the Pañcapādikā, the most important of them being Prakāśātman's (प्रकाशात्मन्) Pañcapādikā Vivaraṇa (पञ्चपादिकाविवरण). Beside the Pañcapādikā, Padmapāda has written a commentary on Śrī Ācārya's Prapañca Sāra, on Ātma bodha, an independent work called Svarūpānubhava (स्वरूपानुभव), and a work called Śiva Pañcākṣarī Bhāṣya (शिवपञ्चाक्षरीभाष्य), wherein he expounds the real meaning of Pañcākṣara Mantra as being the quintessence of Advaita.

ŚRI SUREŚVARĀCĀRYA (श्रीसुरेश्वराचार्य)

Śrī Sureśvarācārya was the foremost of the disciples of Śrī Śaṅkarācārya. Before he was initiated into Sannyāsa, he was known as Maṇḍana Miśra (मण्डनमिश्र) or Viśva Rūpa (विश्वरूप). He was a native of Māhiṣmatī (माहिष्मती), and was a staunch follower of Karma Kāṇḍa. He is regarded as the avatār of Brahmā. He was the disciple of Kumārila Bhatta, the author of Tantra Vārtika, a Pūrva Mīmāmsa work of great authority. Having been defeated by Śrī Śaṅkarācārya in the course of a debate, Maṇḍana Miśra, in pursuance of the pledge undertaken by him before the commencement of the debate, embraced Sannyāsa. He was initiated by Śrī Śaṅkarācārya into the Turīyāśrama and was given the name of Sureśvarācārya. Tradition has it that Śrī Śaṅkarācārya originally directed him to write a sub-commentary on his Brahma Sūtra Bhāṣya. But the other disciples of the Ācārya being suspicious of Sureśvara's fealty to the Advaita doctrine, in as much as he had been a staunch Pūrvamīmāmsaka prior to his conversion to Advaita, represented to the Acārya the impropriety of commissioning Sureśvara with the task of writing a sub-commentary on the Sūtra Bhāṣya, lest the latter should deliberately misrepresent the message of the Bhāṣya. The Ācārya, thereupon, directed Śrī Sureśvarācārya to write Vārtikas on his Taittirīya and Bṛhadāraṇyaka Bhāṣyas. Sureśvarācārya accordingly wrote the Taittirīya Vārtika and the Bṛhadāraṇyaka Vārtika. Besides these two Vārtikas, he has written another Vārtika called Mānasollasa (मानसोल्लास) on Śrī Acārya's Dakṣiṇāmūrti Aṣṭakam, and also another commentary on Śrī Acārya's Pañcīkaraṇam. (पञ्चीकरणं) Sureśvarācārya's Vārtikas alone come to about more than 12500 granthas. It was Sureśvara who put forward and developed the theory of Abhāsa Vāda (आभासवाद). He is referred to in many other later Advaitic works as the Vārtika Kāra. Śrī Anandagiri has written sub-commentaries on the Taittirīya, Bṛahadāraṇyaka and the Pañcīkaraṇa Vārtikas. Śrī Vidyāraṇya (विद्यारण्य) has written a work called the Bṛhadāraṇya Vārtika Sāra. Besides the four Vārtikas mentioned above, Sureśvarācārya has written Naiṣkarmya Siddhi (नैष्कर्म्यसिद्धि), Maha Vākyartha Pañchīkaranam

(महावाक्यार्थपञ्चीकरण) and Mokṣa Nirṇaya (मोक्षनिर्णय). Before taking Sannyāsa he had as Maṇḍana Miśra, written Brahma Siddhi (ब्रह्मसिद्धि), Vibhrama Viveka (विभ्रमविवेक) and Bhāvana Viveka (भावनाविवेक). There are about five commentaries on Sureśvara's Naiṣkarmya Siddhi.

ŚRI TOṬAKĀCĀRYA (श्रीतोटकाचार्यः)

Śrī Toṭakācārya was another disciple of Śrī Śaṅkarācārya. His original name was Giri. He does not appear to have been very erudite. But what he lacked in scholarship he amply made up with his intense devotion to his Guru. The Guru always desired that he should be present at the time of the daily lessons to the Śiṣyas, and often delayed the lessons till Giri should arrive. Once, during such a delay, his co-disciples represented to the Guru that there was no reason to wait for Giri since he was not quite so alert at understanding them, and that therefore the lessons might be proceeded with. Śrī Ācārya was a little pained at this attitude of the other disciples. He therefore mentally blessed Giri who had gone on some errand. Anon Giri came hurrying to the Ācārya, dancing with joy, and reciting the eight ślokas:—

"विदिताखिलशास्त्रसुधाजलधे महितोपनिषत्कथितार्थनिधे ।
हृदये कलये विमलं चरणं भव शंकर देशिक मे शरणम् ।।
करुणावरुणालय पालय मां भवसागरदुःखविदूनहृदम् ।
रचयाखिलदर्शनतत्त्वविदं भव शंकर देशिक मे शरणम् ।।
भवता जनता सुहिता भविता निजबोधविचारण चारुमते ।
कलयेश्वरजीवविवेकविदं भव शंकर देशिक मे शरणम् ।।
भव एव भवानिति मे नितरां समजायत चेतसि कौतुकिता ।
मम वारय मोहमहाजलधिं भव शंकर देशिक मे शरणम् ।।
सुकृतेऽधिकृते बहुधा भवतो भविता समदर्शनलालसता ।
अतिदीनमिमं परिपालय मां भव शंकर देशिक मे शरणम् ।।
जगतीमवितुं कलिताकृतयो विचरन्ति महामहसश्छलतः ।
अहिमांशुरिवात्र विभासि गुरो भव शंकर देशिक मे शरणम् ।।
गुरुपुंगव पुंगवकेतन ते समतामयतां नहि कोऽपि सुधीः ।
शरणागतवत्सल तत्त्वनिधे भव शंकर देशिक मे शरणम् ।।
विदिता न मया विशदैककला न च किंचन काञ्चनमस्ति गुरो ।
द्रुतमेव विधेहि कृपां सहजां भव शंकर देशिक मे शरणम् ।।"

All these ślokas were in Toṭaka metre and hence he later on came to be known as Toṭakacārya. In addition to this set of eight śokas which came to be known as Toṭakaṣṭakam, he has written a work called Śruti Sāra Samuddharaṇam (श्रुतिसारसमुद्धरणम्) in the same Toṭaka metre, wherein he refers to Draviḍacārya ("Draviḍopi" etc.). One Satchidānanda has written a commentary on this Śruti Sāra Samuddharaṇam. There is also another commentary called Sambandhokti (संम्बन्धोक्ति) whose author is not known.

ŚRI HASTĀMALAKĀCĀRYA (श्रीहस्तामलकाचार्यः)

Śri Hastāmalakācārya was another disciple of Śri Śaṅkarācārya. He is said to have been the son of Prabhākara (प्रभाकर), the founder of what is called the Gurumata (गुरुमत) of the Pūrva Mīmāṁsā. He was a congenital mute. When Śri Ācārya visited Śri Valli, the native place of Hastāmalaka in the course of peregrinations, Prabhākara brought his mute son before the Ācārya and implored him to bless his son. The Ācārya immediately understood that the boy was no ordinary mute but a Yogi. He therefore asked him who he was. The boy who had till then been considered a mute, burst forth in reply with a poem in thirteen verses wherein he answered that he was neither a human being nor a Deva, neither a Brahmana nor a Kṣatriya but that he was Pure Consciousness "Nija Bodha Rūpa" (निजबोधरूप). These verses constitute such an invaluable mine of Advaitic truths that Śri Ācārya himself has deigned to write a commentary on the same, a rare instance of a Guru wiriting a commentary on his Śiṣyās works.

Besides Śri Śaṅkara, Ānanda Prakāśa (आनन्दप्रकाश) and Svayamprakāśa (स्वयंप्रकाश) have also written commentaries on Hastāmalakīyam. Two other commentaries by two anonymous authors are also found in the Government Oriental Manuscript Library, Madras.

We have thus seen how the Advaitic tradition was conserved by the great Ācārya and his immediate disciples, Śri Sureśvara, Śri Padmpāda,



Sri Thotakacharya



Sri Vyasa Bhagavan and Sri Sankara

Śrī Hastamalaka and Śrī Toṭaka—all Master Architects of Philosophy. This lofty philosophic edifice, reared up by these master-minds, was later adorned and fortified with invulnerable works by the intellectual Titans of the Gauḍa or Uttaradesa and of the Drāviḍa or Dakṣinadesa. It is curious to note that Śrī Sureśvarācārya, the foremost among the disciples of Bhagavat Pāda Śaṅkara has remarked in his Naiṣkarmya Siddhi (नैष्कर्म्य सिद्धि) that the beacon light of Advaita was lighted by the Gauḍas and Draviḍas (एवं गौडैर्द्राविडैर्नः पूज्यैरर्थः प्रभाषितः) Probably, Sureśvarācārya is here referring to that great Gauḍa, Gauḍapadācārya and to that celebrated Drāvīḍa, the great Bhagavatpāda Śaṅkara the plural being used as a mark of respect. But there is in this passage, a significance almost prophetic, a significance which perhaps even Sureśvara did not suspect. For in the succeeding ages it was the Gauḍas and the Drāviḍas that have been maintāining the blaze of Advāita in its highest splendour. Such luminaries as the great Vācaspati Miśra of Mithila, Madhusudana Sarasvati and Brahmānanda Sarasvathi of Vangadesa (Bengal), Śrī Harṣa of Kānya Kubja (Kanouj), Sadānanda Vyāsa of Kāsmīra-desa and Kṛṣṇa Miśra of Madhya Bharatha adorned the Advaitic firmament in the North. In the south arose stars of the first magnitude —splendid geniuses like Ānandagiri of Keraladesa, Vidyāraṇya of Karnāṭakādesa, Amalānanda of the Rāṣṭrakutadeśa, Sarvajnātma-muni of Extreme south, Dharmarājādhvari and Nṛsimhāśrami and Sadāsiva Brahmendra of Choladesa, Appayya Dīkṣita of Kānchi Mandala, Bhattoji Dīkṣita and Raghunātha Sūri of the Mahārāṣṭradeśa, Prakā-sātman and a host of others. And thus arose, in the philosophic horizon, this scintillating galaxy in the firmament, maintaining through its blazing splendour, the Light of Advaita at its very best. Even the present age has produced scholars who have largely contributed and are still contributing to the maintenance of the glory of Advaita Beacon. Thyagarāja Śāstri of Mannārgudi, Pañchāpagesa Sāstri of Pazhamāneri, Hari Hara Śāstri of Chidambaram, Bellamkouda Ramaroya of the Andradesa, Subrahmanya Śāstri of Karur, and Anantakṛṣna Śāstri of Nūrani have written works on Advāita. In short, wherever the Vedas have been current, being handed down in Guruparampara, (even in Greater India) we find authors on Advaita Philosophy.

ŚRI VIMUKTĀTMAN

Śrī Vimuktātman (विमुक्तात्मा) is an important writer on Advaita. Saravajnātma refers to "Mukti Kovida" (मुक्तिकोविद) in verse 14 of Chapter IV of his Saṁkṣepa Śārīraka. Madhusūdana Sarasvati (मधुसूदनसरस्वती) in his commentary on the Saṁkṣepa Śārīraka, Sāra Saṅgraha (सारसंग्रह) says that the Mukti Kovida mentioned in verse 14 is the author of Iṣṭa Siddhi (Iṣtasiddhikāra) (इष्टसिद्धिकार). Nṛsimhāśrami (नृसिंहाश्रमी) and Ramtirtha (रामतीर्थ), two other commentators on Saṁkṣepa Śārīraka, also say that Mukti Kovida refers to the Iṣta Siddhi Kāra. Iṣta Siddhi is the work of Śrī Vimuktātman. He should therefore be placed earlier than Sarvajñātman. Chitsukhācārya (चित्सुखाचार्य) also refers to him in his Tatvapradīpika (तत्वप्रदीपिका). Besides Iṣta Siddhi, he has written another work called "Pramāṇa Vāda Nirṇaya" (प्रमाणवादनिर्णय).

ŚRI SARVAJÑĀTMA MUNI : (सर्वज्ञात्ममुनि)

Śrī Sarvajñātma Muni is said to be a disciple of Śrī Śaṅkarācārya and his immediate successor to the Kāmakoti Pīṭha. In his Saṁkṣepa Śārīraka Sarvajñātma says he wrote the work during the reign of Manu-kulāditya. His Magnum Opus, the Saṁkṣepa Śārīraka, as its name itself implies, is an abridgement of Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya. He has got an individuality of his own, and discusses many topics germane to the issues not previously discussed by the Ācārya. There are about eight commentaries on Saṁkṣepa Śārīraka, of which those by Madhusūdana Sarasvati and Nṛsimhāśrami, are the most important. Sarvajñātma is one of the Hierarchy of the Advaita Ācāryas worshipped at the time of Vyāsa Pūja. Besides Saṁkṣepa Śārīraka, he has written two other works i.e., Pañca Prakriya (पञ्चप्रक्रिया) and Pramāṇa Lakṣaṇa (प्रमाणलक्षण).

VĀCASPATI MIŚRA

Vācaspati Miśra seems to have been a native of Mithilā (मिथिला). He was a versatile scholar and a writer of vast distinction who has

written authoritative tomes on all the Darśanas of his times. Bhāmatī (भामती), his masterly commentary on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya is the most famous scholiast that is always read by scholars.

According to a tradition current among scholars (vide page X line 6 to 26, Bhāmati Chatussūtri—Sūryanārāyaṇa Śastri and Kunhan Rāja. T. P. H.) Vācaspati Miśra named his sub-commentary on the Brahma Sūtra Śaṅkara Bhāṣya after his wife, whose dutifulness and uncomplaining submission to his will earned for her this unique celebrity. From the very day of his marriage with Bhāmatī when he had to listen to scholarly discussions, Vācaspati was impelled to devote himself heart and soul to writing tomes on all the Darśanas, expounding therein dialectics of brilliant order. But more than the composition of all these works, his labours in the cause of Brahma Vidya, that took the form of his masterly Scholiast, his magnum opus, on the Brahma Sūtra Śaṅkara Bhāṣya, so much engrossed his attentions and his energies that he entirely forgot the existence of his wife, who, however, during all his years of unremitting scholarly labours, waited on him with the exemplary wifely devotion such as could be met with only among Hindu wives. When, however, Vācaspati had finished his Śastraic labours, he was far past the meridian of life. Almost suddenly he seemed to awake to the existence of his wife Bhāmatī on whom he had not bestowed conjugal attention. Deeply touched by her uncomplaining devotion, and sorely troubled by qualms, he begged her forgiveness for having so callously neglected her. Bhāmatī assured him that she was supremely happy to have served her Lord. With becoming modesty, however, she submitted that her only regret was that she was not blessed with progeny to perpetuate their race. Vācaspati, who was now on the wrong side of sixty, assured her that she need not rue the absence of progeny. He said he would immortalise her and her exemplary wifely devotion by naming his masterly commentary on the Śaṅkara Bhāṣya after her. Hence it was that the commentary came to be called Bhāmatī. Thus was a tardy but sincere reparation meted out to a neglected wife.

This work says Vācaspati, was written during the reign of King Nṛga. The name Bhāmatī is associated with one of the two main schisms of Śrī Ācārya's interpretation of the Brahma Sūtras called the Bhāmatī Prasthāna (भामतीप्रस्थान), the other being Vivaraṇa Prasthāna (विवरणप्रस्थान) after Prakaśatma's Pañcapādika Vivaraṇa. There are about six commentaries on Bhāmatī, the best known of them being the Kalpataru (कल्पतरु) by Śrī Amalānanda (अमलानन्द). Besides the Bhāmatī, Vācaspati Miśra has written (1) Brahma Tattva Samīksa (ब्रह्मतत्वसमीक्षा) a commentary on Maṇḍana Miśra's Brahma Siddhi (ब्रह्मसिद्धि) (2) Nyāya Kanīka (न्यायकणिका), a commentary on Maṇḍana Miśra's Vidhi Viveka, (3) Tattva Bindu (तत्वबिन्दु) an independent work on the Pūrva Mīmāmsa of the Bhātta School, (4) Sāmkhya Tattva Kaumudi (सांख्यतत्वकौमुदी), an independent work on the Sāmkhya Darśana. (5) Nyāya Kaṇika Tātparya (न्यायकणिकातात्पर्यं) and (6) Nyāya Sūchī Nibandhana (न्यायसूचीनिवन्धन) a supplement to No. 5.

Vācaspati is said to be the originator of what is called the Avacheda Vāda (अवच्छेदवाद). He is always appealed to in many later works, whenever weighty support is sought for establishing a particular philosophic stand.

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It was Prakaśātma, who brought Padmapāda's Pāñcapādikā into greater popularity, through his learned commentary thereon called the Pāñcapādikā Vivaraṇa (पञ्चपादिकाविवरण). As has been already said, he was the originator of the Vivaraṇa Prasthāna. Later writers refer to him as the "Vivaranakāra." He is one of the Brahma Vidyācāryas worshipped at the time of the Vyāsa Pūjā. Several sub-commentaries have been written on the Pāñcapādikā Vivaraṇa, the most important of them being Tattva Dīpana (तत्वदीपन) by Akhaṇḍānanda Muni. (अखण्डानन्दमुनि). Prakaśātma has written three other works, namely Sūrīraka Nyāya Samgraha (शारीरिकन्यायसंग्रह) Sābdanirṇaya (शाब्दनिर्णय) and Laukika Nyāya Samgraha (लौकिकन्यायसंग्रह).

ŚRI AMALĀNADA (अमलानन्द:)

Śrī Amalānda is the author of the Kalpataru (कल्पतरु), a sub-commentary on Vācaspati Miśra's Bhāmatī. Amalānanda was also called Vyasāśramī

(व्यासाश्रमी). Besides the Kalpataru, he has written an independent work on the Brahma Sūtras, called Śāstra Darpaṇa (शास्त्रदर्पणम्). The tenets of Advaita Vedānta, as embodied in the Brahma Sūtras, are very faithfully reflected in this Darpaṇa (Mirror). It is in the form of lectures on each Adhikaraṇa of the Brahma Sūtras. Amalānda has written a commentary on Padmapāda's Pañcapādikā also, called Pañcapādikā Darpaṇa (पञ्चपादिकादर्पण). He has been referred to by Madhusūdana Sarasvatī in his Advaita Siddhi and by Appayya Dīkṣita (अप्पय्यदीक्षित) in his Siddhānta Leśa Sangraha. Appayya Diksita has written Parimala (परिमल), a commentary on Kalpataru, and Lakṣmīṇṛsimha (लक्ष्मीनृसिंह) has written Abhoga (आभोग) another commentary on the Kalpataru. There are other commentaries also on the Kalpataru.

ŚRI HARṢA (श्रीहर्षः)

Śrī Harṣa is another important writer on Advaita. He is the author of Khaṇḍana Khaṇḍa Khādya (खण्डनखण्डखाद्य). This is said to be one of the greatest works on Advaita Dialectics. It has been composed mainly for the purpose of refuting the doctrine of the Sūnyavādis and the Naiyāyikas. Śrī Vidyāraṇya and Madhusūdana Sarasvatī refer to this work in their own works. Śrī Harṣa was the son of Hīrapaṇḍita and Māmalla Devi. He seems to have been the native of Kanoj (Kānyakubja). He seems to have lived during the 11th century. Chitsukhācārya has written a commentary on his Khaṇḍana Khaṇḍa Khadya. Besides Chitsukha's, there are about eleven more commentaries on this work. Śrī Harṣa's other works are (1) Naiṣadha Charitram (2) Arṇava Varṇanam (3) Śiva Śakti Siddhi (4) Sāhaśanka Champu (5) Chandaspraśasti (6) Vijayapraśasti (7) Gowḍorviśa Kulapraśasti (गौडोर्वीशकुलप्रशस्ति) (8) Iśwara Abhisandhi and (9) Sthairya Vichāraṇa Prakaraṇam (स्थैर्यविचारणप्रकरणम्).

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Śrī Ānanda Bodha is another well known exponant of Advaita. He is the disciple of Vimuktātman, the author of Iṣtasiddhi. One of the five interpretations of Mithyātva is attributed to him. He quotes from the Iṣtasiddhi of Vimuktātman. In one context he says, "This has been said by the guru"; (Etadevoktam Gurubhiḥ) (एतदेवोक्तं गुरुभिः). He is the author of Nyāya Dipāvali (न्यायदीपावलि), Nyāya Makaranda (न्यायमकरन्द) also called Nyāyopadeśa (न्यायोपदेश) Makaranda, Pramāṇamāla (प्रमाणमाला) and Śābda Nirṇaya Vyākhya (शाब्दनिर्णयव्याख्या). His Nyāya Makaranda is intended to demolish the arguments of the Naiyāyikas. He frequently refers to Vācaspati Miśra, and is himself refered to by Madhusūdana Sarasvati. Citsukha has written commentaries on Nyāya Makaranda and Pramāṇamāla. Śrī Śukaprakāśa (शुकप्रकाश), a disciple of Citsukha, has also written a commentary on Pramāṇamāla. His Nyāya Dipavali has been commented upon by Amṛtānanda Yogī (अमृतानन्दयोगी) and Śukaprakāśa also.

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ŚRI CITSUKHĀCĀRYA (श्रीचित्सुखाचार्यः)

Śrī Citsukhācārya is another important and authoritative writer on Advaita. He was the disciple of Jñānottama (ज्ञानोत्तम) and the Guru of Śuka Prakāśamuni. He has written several works, the most important of them being Tattva Pradīpikā (तत्त्वप्रदीपिका), also known as Tattva Dīpikā (तत्त्वदीपिका). This work refutes the objections raised against the Advaitic Doctrines by the Dualists, such as the Tarkikas. The arguments raised herein provoked a reply from the Mādhvas (माध्वाः). Vyāsarāya wrote Nyāyāmṛta (न्यायामृत) refuting the arguments advanced in Tattvadīpikā. Besides Tattvadīpikā, Citsukha has written several other works. They are (1) Adhikaraṇa Saṅgati (अधिकरणसंगति), (2) Adhikaraṇa Mañjarī

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ŚRI ĀNANDĀNUBHAVA (श्रीआनन्दानुभवः)

Śrī Ānandānubhava is a writer of great antiquity. He is known to have composed Nyāyaratna Dipāvali (न्यायरत्नदीपावलि) and Padārtha Nirṇaya (पदार्थनिर्णय). The former refutes the views of Naiyāyikas and the latter those of the Vaiśeṣikas. Both of these works have been commented upon by Ānandagiri (आनन्दगिरि) and the latter alone has been commented upon by Ātmasvarūpa Bhagavan (आत्मस्वरूपभगवन्).

ŚRI CITSUKHĀCĀRYA (श्रीचित्सुखाचार्यः)

Śrī Citsukhācārya is another important and authoritative writer on Advaita. He was the disciple of Jñānottama (ज्ञानोत्तम) and the Guru of Śuka Prakāśamuni. He has written several works, the most important of them being Tattva Pradīpikā (तत्त्वप्रदीपिका), also known as Tattva Dīpikā (तत्वदीपिका). This work refutes the objections raised against the Advaitic Doctrines by the Dualists, such as the Tarkikas. The arguments raised herein provoked a reply from the Mādhvas (माध्वाः). Vyāsarāya wrote Nyāyāmṛta (न्यायामृत) refuting the arguments advanced in Tattvadīpikā. Besides Tattvadīpikā, Citsukha has written several other works. They are (1) Adhikaraṇa Saṅgati (अधिकरणसंगति), (2) Adhikaraṇa Mañjarī

(अधिकरणमञ्जरी), (3) Naiṣkarmya Siddhi Vyākhyā (नैष्कर्म्यसिद्धिव्याख्या). Bhāvatattva Prakāśikā (भावतत्त्वप्रकाशिका), (4) Pañcapādikā Vivaraṇa Vyākhyā—Bhāvadyotanikā (भावद्योतनिका), (5) Pramāṇa Ratnāvali Vyākhyā—Nibandhana (निबन्धन), (6) Brahma Siddhi Vyākhyā (ब्रह्मसिद्धिव्याख्या)—Abhiprāyaprakāśa (अभिप्रायप्रकाश) (7) Brahma Sūtra Vyākhyā-Bhāvaprakāśikā (भावप्रकाशिका) (8) Vedānta Siddhānta Kārikā Mañjarī (वेदान्तसिद्धान्तकारिकामञ्जरी) (9) a commentary on Ānanda Bodha's Nyāyamakaranda, (10) a commentary on Śrī Harṣa's Khaṇḍana Khaṇḍa Khādya (11) Ṣaḍdarśana Saṅgraha Vṛtti (12) Brahmastuti and (13) a commentary on Viṣṇupurāṇa called Citsukhī.

ŚRI VIDYĀRAṆYA (श्रीविद्यारण्यः)

Śrī Vidyāraṇya was the name assumed by Mādhavācārya when he entered Sannyāsaśrama. He was the disciple of Śrī Śaṅkarānanda. He was the son of Māyaṇa and Śrīmati and the brother of Sāyaṇa and Bhoganātha. He belonged to a family of Karṇāṭaka Brahmins. In medieval Sanskrit literature Śrī Vidyaraṇya occupies a unique place. He stands second only to Śrī Śaṅkarācārya. He became the pontiff of the Śṛṅgeri Maṭha and was in a sense the very founder of the kingdom of Vijayanagar. He was the Minister and Counseller of three kings of the Vijayanagar Empire. He was called Karṇāṭaka siṁhāsana sthāpanācārya. He was a versatile genius. His Bhāṣyas on the four Vedas, his Pañcadaśi (पञ्चदशी) and Jīvanmukti Viveka (जीवन्मुक्तिविवेक) are well known. Among his other works are (1) Anubhūti Prakāśikā (अनुभूतिप्रकाशिका), (2) Pañcakośa Vicāra (पञ्चकोशविचार), (3) Brahmavidāśīrvādapaddhati (ब्रह्मविदाशीर्वादपद्धति), (4) Mahāvākya Vivaraṇa (महावाक्यविवरणं), (5) Vākya Sudhā (वाक्यसुधा), (6) Vivaraṇaprameya Saṅgraha (विवरणप्रमेयसंग्रह), (7) Bṛhadāraṇyaka Vārtikā Sāra (बृहदारण्यकवार्तिकसारः) (10) Nṛsiṁha Tāpini Upaniṣad Dīpikā (नृसिंहतापिन्युपनिषद्दीपिका) (11) Aitareya Upaniṣad Dīpikā (ऐतरेयोपनिषद्दीपिका) and (12) Parāśara Mādhavīya (पराशरमाधवीय). He is said to have written commentaries on many Upaniṣads.

ŚRI ŚAṄKARĀNANDA (श्रीशङ्करानन्दः)

Śrī Śaṅkarānanda was the disciple of Anantātman (अनन्तात्मा) and Vidyātīrtha (विद्यातीर्थं) and was the Guru of Bhāratikṛṣṇa Tīrtha (भारतीकृष्णतीर्थं) and Vidyāraṇya. He seems to have been a native of Madhyārjuna, also known as Tiruvidaimarudur in Tanjore District. He was the son of Vañcheśa and Veṅkatasubbamma. He was associated with Vidyāraṇya in the establishment of some new Maṭhas affiliated to the Śṛṅgerī Maṭha. His important work is Ātmapurāṇa (आत्मपुराण), also known as Upaniṣadratna (उपनिषद्रत्न) containing the essence of the Upaniṣads in verse in the form of anecdotes. Besides Ātmapurāṇa he was written Dīpikas on (1) Kaivalya, (2) Iśa, (3) Māṇḍūkya, (4) Praśna, (5) Kena, (6) Jābāla, (7) Āruṇika (8) Aitareya, (9) Garbha, (10) Kaṭhavalli, (11) Atharva Śiras, (12) Brahma, (13) Haṁsa, (14) Amṛtanāda, (15) Amṛta Bindu, (16) Atharvaśikha, (17) Nārāyaṇa, (18) Muṇḍaka, (19) Brahmavidya, (25) Bṛhadāraṇyaka, (26) Nṛsiṁha Tāpini, and (27) Śvetāśvatara Upaniṣads. He has also written a commentary on the Bhagavadgītā and a Vṛtti on Brahma Sūtras. He is also reported to have written a work called Yatyanuṣṭhana Paddhati (यत्यनुष्ठानपद्धति). His other works are (1) Sarvapuraṇasāra (सर्वपुराणसार), (2) Śivasahasranāma Tīka (शिवसहस्रनामटीका), (3) Vivekasāra (विवेकसार) and (4) Śruti Tātparya Nirṇaya (श्रुतितात्पर्यनिर्णय).

ŚRI BHĀRATI KṚṢṆA TIRTHA (श्रीभारतीकृष्णतीर्थः)

Śrī Bhārati Kṛṣṇa Tīrtha was the disciple of Śrī Śaṅkarānanda and of Śrī Vidyatīrtha. In his Pūrvāśrama he was Bhoganatha, the brother of Mādhava, who afterwards became Śrī Vidyāraṇya. His works are (1) Vaiyāsika Nyāyamāla (वैय्यासिकन्यायमाला) probably in collaboration with Śrī Vidyāraṇya, (2) Vākya Sudhā Vyākhya (वाक्यसुधाव्याख्या) and (3) Vratakāla Nirṇaya (व्रतकालनिर्णय).

ŚRI NṚSIMHĀŚRAMI (श्रीनृसिंहाश्रमी)

Śrī Nṛsiṁhāśrami is another important writer on Advaita. He lived in the 11th century and was the disciple of Śrī Gīrvāṇendra Sarasvati



Sri Vidyaranya



Sri Appayya Dikshita



(गीर्वाणेन्द्रसरस्वती) and Jagannāthāśramī (जगन्नाथाश्रमी). Appayya Dīkṣita (अप्पय्यदीक्षित) refers to him in his Siddhānta Leśa Saṅgraha (सिद्धान्तलेशसंग्रह). His works are (1) Advaita Dīpikā (अद्वैतदीपिका), (2) Vedānta Tattva Viveka (वेदान्ततत्त्वविवेक) (3) Tattva Viveka Dīpanā (तत्त्वविवेकदीपन) also called Advaita Ratna Kosa (अद्वैतरत्नकोश:) a commentary on his own work Vedānta Tattva Viveka, (4) Advaita Siddhānta Vaijayantī (अद्वैतसिद्धान्तवैजयन्ती),(5)Tattvaṁpadārtha Prakāśa,(6) Vedānta Ratna Kośa (वेदान्तरत्नकोश:) being a commentary on Padmapāda's Pañcapādikā, (7) Bhāvaprakaśikā (भावप्रकाशिका) being a commentary on Prakāśātman's Pañcapādikā Vivaraṇa, (8) Bhedadhikkāra (भेदधिक्कार), (9) Bhāvajñāna Prakāśa, (10) Maniṣa Pañcaka Vyākhyā, (11) Vācāraṁbhaṇa Prakaraṇa (वाचारंभणप्रकरणं), (12) Tattva Bodhinī (तत्त्वबोधिनी), a commentary on Sarvajñātma's Saṁkṣepa Śārīraka and (13) Vaidika Siddhānta Saṅgraha. Nṛsiṁhāśrami was the Guru of Dharmarājādhvarī, the author of Vedānta Paribhāṣa. There are about eight commentaries on Tattva Viveka and six commentaries on Bhedadhikkāra.

DHARMARĀJĀDHVARI (धर्मराजाध्वरी)

Dharmarājādhvarī is also a well-known Advaitic writer. His Vedānta Paribhāṣa (वेदान्तपरिभाषा) is a standard work on Advaita Vedānta, and all students of Advaita Philosophy are expected to read it before studying other books on Advaita. It deals with the technique of Advaita Vedānta, expounded in the terminology of the Naiyāyikas. He belonged to Kaṇḍramāṇikkam in the Tanjore District and was a contemporary of Appayya Dīkṣita. Rāmakṛṣṇa (रामकृष्ण) the son of Dharmarājādhvarī has written a commentary on his father's Vedānta Paribhāṣa, called Śikhāmaṇi (शिखामणि). Ananta Kṛṣṇa Śāstri of the Calcutta University has also written a commentary on the same. There are eight other commentaries on the Vedānta Paribhāṣa. Besides Vedānta Paribhāṣa, Dharmarājādhvarī has written (1) a commentary on Padmapāda's Pañcapādikā and (2) Tarka Cūḍāmaṇi (तर्कचूडामणि:) a commentary on Gaṅgeśopādhyāya's Tattva Cūḍāmaṇi (तत्त्वचूडामणि). He is also reported to have written a commentary on a work of Śaśadhara.

APPAYYA DIKṢITA (अप्पय्यदीक्षित:)

Appayya Dīkṣita occupies a place among the few top-ranking writers on Advaita. He was proficient in all branches of learning and so versatile was his genius that he, like Vācaspati Miśra, adorned whatever he touched. There is hardly any important branch of Sanskrit literature which Appayya Dīkṣita, has not embellished with the flashes of his brilliant intellect. He was born in Adayapalam, a village near Kāñchī. He was the son of Raṅgarājādhvarī (रङ्गराजाध्वरी), the author of Advaita Mukura (अद्वैत मुकुर), also called Advaita Vidyā Mukura. Appayya Dīkṣita describes himself as the son of Raṅgarājādhvarī, the "Advaita Vidyācārya." He lived at Vellore under the patronage of Chinna Bomma. He was the teacher of Bhattoji Dīkṣita (भट्टोजिदीक्षित), the author of Siddhānta Kaumudī (सिद्धान्तकौमुदी), the standard work on Grammar. Appayya Dīkṣita lived to a very old age. He shuffled off his mortal coil at Chidambaram in his 72nd year. He is the reputed author of 104 works covering all branches of learning. He has written a commentary called Parimala (परिमल) on Amalānanda's Kalpataru (itself a commentary on Vācaspati Miśra's Bhāmatī) and has also written an independent work on Brahma Sūtras called Nyāyarakṣāmaṇi (न्यायरक्षामणि). He has also written a commentary called Śivārkamaṇi Dīpikā (शिवार्कमणिदीपिका) on Śrīkaṇṭha Bhāṣya on the Brahma Sūtras according to Śaiva Viśiṣṭādvaita. Among his other works are (1) Kuvalayānanda (कुवलयानन्द), (2) and Citramīmaṁsa (both Alankara Granthas), (3) Yādavābhyudaya Vyākhyā (commentary on Vedānta Deśika's Yādavābhyudaya), (4) Mayūkhāvali (a commentary on Śāstra Dīpikā), (5) Nyāyamuktāvali (न्यायमुक्तावली) a Vṛtti on Brahma Sūtras according to the Madhva School, (6) Nayamayūkha Mālikā (नयमयूखमालिका), a Vṛtti on Brahma Sūtras according to the Rāmānuja School, (7) Naya Maṇi Mālā (नयमणिमाला) a Vṛtti on Brahma Sūtras according to Śrī Kaṇṭha School, (8) Naya Mañjari (नयमञ्जरी) a Vṛtti on Brahma

Sūtras according to the Advaita School, (9) Siddhānta Leśa Saṅgraha (सिद्धान्तलेशसंग्रह), discussing the doctrines of the various sub-schools of Advaita, (10) Ānandalaharī (आनन्दलहरी) explaining the real meaning of Śrī Kaṇṭha's Bhāṣya with a commentary on the same, (11) Ratna Traya Parīkṣā (रत्नत्रयपरीक्षा) with commentary, (12) Śivādvaita Nirṇaya, (13) Śikhariṇī Mālā and its commentary, (14) Śivatattva Viveka, (15 & 16) Brahma Tarka-stava and its Vivaraṇa, (17) Vidhirasāyana (18) Upakrama Upasaṁhāra, (19) Vāda Nakṣatra Mālā, (20) Prabodha Candrodaya Vyākhyā, (21) Varadarājastava with commentary and (22) Śivakarṇāmṛta. He has also written some works criticising the *Ramanuja* and *Madhva* Schools, a number of Stotras and Miscellaneous works on Mīmaṁsa, Dharmaśāstras, Lexicon, and Śaivaviśiṣṭādvaita. He is said to have written in all 104 works.

BHATTOJI DIKṢITA (भट्टोजि दीक्षितः)

Bhattoji Dikṣita, the great Grammarian, was the son of Lakṣmīdhara and brother of Raṅgoji Dīkṣita (रंगोजिदीक्षित). He belonged to the Mahārāṣṭra country. He was initiated into Mīmāṁsa and Vedānta by Appayya Dīkṣita, and, as such is a direct diciple of Appayya Dīkṣita. His work Tattva Kaustubha (तत्त्वकौस्तुभ) is directed against the arguments of the Dvaitis. He has written several works on Advaita, Mīmāṁsa, Dharma Śāstra etc. His works are (1) Tattva Kaustubha, (2) Advaita Kaustubha (अद्वैतकौस्तुभ), (3) Tattva Viveka Dīpana Vyākhyā, (4) Tantrādyadhikaraṇa Nirṇaya, (5) Madhva Mata Vidhvaṁsana, (6) Tantra Siddhānta Dīpikā, (7) Siddhānta Kaumudī, (8) Prauḍha Manoramā, (9) Dhātupāṭha, (10) Sabda Kaustubha, (11) Liṅganuśāsanasūtra Vṛtti, (12) Āśauca Nirṇaya, (13) a commentary on Triṁśaślokī, (14) Ācāra Pradīpa, (15) Āhnika, (16) Kūlanirṇaya, (17) Tithi Nirṇaya, (18) Tithi Pradīpa, (19) Tristhalīsetu Sārasaṅgraha, (20) Dharmaśāstra Sarvasva, (21) Prāyaścitta Vinirṇaya, (22) Māsa Nirṇaya, (23) Sarvasārasaṅgraha, (24) Prayoga Ratna, (25) Sāpiṇḍya Nirṇaya, (26) Sūtaka Nirṇaya, (27) Hemādri Kālanirṇaya Saṅkṣepa, (28) Grahaṇaśrāddha Vidhi, (29) Caturviṁśati Śruti Vyākhyā and (30) Gotra Pravara Nirṇaya.

SRI ĀNANDAGIRI (श्रीआनन्दगिरि)

Ānandagiri, also known as Ānandajñāna, was a native of the Chera Country. He was the son of Sūryanārayaṇa. He generally offers his obeisance to Viṣṇu in all his works. In his previous āśrama he was known as Janārdana and wrote a work called Tattvāloka (तत्वालोक) under the guidance of Anubhūtisvarūpa. He later became the disciple of Śuddhānanda (शुद्धानन्द). He belonged to the 14th century. He was a prolific writer. As a commentator par excellence, he has acquired a very great reputation. He has written commentaries on all the Bhāṣyas of Śrī Śaṅkarācārya, besides commentaries on the works of some other authors also. In addition, he has written many independent works. He is referred to by Prajñānānanda in his commentary on Tattvāloka, by Mahādeva Yatīndra, the Naiyāyika, by Seṣasārangadhara, the commentator of Udayana's Lakṣaṇa vṛtti, by Śivāditya in his Saptapadārthi, Rāmānanda Sarasvatī and Sadānanda Vyāsa. Besides his commentaries on Śrī Ācārya's Bhāṣya's, he has written commentaries on Sureśvara's Bṛhadāraṇyaka and Taittiriya Vārtikas, Pañcīkaraṇa Vārtika, Ātma Jñānopadeśa Vidhi, Upadeśa Sāhasri, and Vākya Vṛtti of Śrī Śaṅkarācārya, Padārtha Tattva Nirṇaya, Nyāya Ratna Dīpāvali, Svarūpa Vivaraṇa and Upaśadāna. In adition to these commentaries, he has also written independent works namely Tarkasaṅgraha (तर्कसंग्रह), Tattvāloka (written in his Pūrvāśrama), and Mitabhāṣiṇi, Śaṅkaravijaya, Śataśloki Tīka, and Harimīdestotra Tīka. He has also written a commentary on Sarvajñātma's Pañca Prakriyā.

His works runs to about 72000 Granthas.

ŚRI AKHAṆḌĀNANDA MUNI (श्रीअखण्डानन्दमुनि)

Śrī Akhaṇḍānanda Muni was the disciple of Śrī Akaṇḍanubhūti. He was the author of Tattvadīpana (तत्वदीपनम्), a commentary on Prakāśātma's Pañcapādika Vivaraṇa and of Ṛju Prakāśika (ऋजुप्रकाशिका), a commentary on Vācaspati Miśra's Bhāmatī. Besides these two works he has also written a sub-commentary on Govardhana's commentary on the Tarka Bhāṣya of Keśava Miśra and Mahaviṣṇu Pūjāpaddhati.

ŚRI MADHUSŪDANA SARASVATI (श्रीमधुसूदनसरस्वती)

Śrī Madhusūdana Sarasvatī is an important author of Advaita works. He is said to have been born in the village of Kodalipali in the Faridpur District, in Bengal. His original name was Kamalanayana. After studying Nyāya under one Śrī Rāma who is one of the three Gurus mentioned by him in his Advaita Siddhi (अद्वैतसिद्धि) and Gūḍhārtha Dīpikā (गूढार्थदीपिका) he went to Vārāṇasī (Benares) where he was initiated into Sannyāsa by Viśveśvara under the name of Madhusūdana Sarasvati. The famous Hindi Poet, Tulasīdas (तुलसीदास), was one of his intimate friends. It was while he was staying at Vārāṇasī that he wrote most of his works. He sincerely believed that the Advaita Philosophy as expounded by Śrī Śaṅkarācārya, and developed by later writers like Sureśvarācārya, Vācaspati Miśra, Citsukha, and other writers was the only legitimate message of the Upaniṣads. He has also tried his best to establish that doctrine in his Advaita Siddhi and Siddhanta Bindu (सिद्धान्तबिन्दु). He attained Siddhi at the advanced age of 105 at Haridwar. His most important works are Advaita Siddhi and Siddhanta Bindu. In his Advaita Siddhi he refutes the arguments of the Dvaita writer Vyāsarāya, in his Nyāyāmṛta, which itself was written in refutation of the arguments advanced by Citsukha in favour of Advaita in his Tattva Dīpikā. Tattva Dīpikā itself is a rejoinder to an attack on Śrī Harṣa's Khaṇḍana Khaṇḍa Khādya. One Rāma Tīrtha wrote a work called Taranginī (तरङ्गिणी), attacking Advaita Siddhi. Śrī Brahmānanda Sarasvati, in his Nyāya Ratna Mālā (न्यायरत्नमाला), a commentary on Advaita Siddhi has very ably and logically refuted all the arguments against the Advaita doctrine contained in Rāmatīrtha's Taraṅgiṇī. There are several commentaries on Advaita Siddhi. It is one of the works which have to be studied by all advanced students of Advaita Philosophy. His Siddhanta Bindu is a commentary on the Daśaśloki (दशश्लोकी) of Śrī Śaṅkarācārya. This contains a digest of all the views of the leading luminaries of the Advaita School on several important issues of this philosophy. There are several commentaries on Siddhanta Bindu also. Besides (1) the Advaita Siddhi and (2) Siddhanta Bindu Madhusūdana Sarasvati has written many other works, (3) Advaita Ratna Rakṣaṇa (अद्वैतरत्नरक्षणं), (4) Sārasaṅgraha (सारसंग्रहः) a commentary on Saṅkṣepa-śārīraka, (5) Gūḍhārtha Dīpikā (गूढार्थदीपिका), a commentary on Bhagavadgītā, (6) Bhagavad Bhakti Rasāyana (भगवद्भक्तिरसायन), (7) Bhāgavata Prathamaśloka Vyākhyā, (8) A Tīka on Puṣpadanta's Śiva Mahimnastotra (शिवमहिम्नस्तोत्र), (9) Prasthāna Bheda, (10) Harilīlā Vyākhyā, (11) Ānanda Mandākinīstava, (in praise of Kṛṣṇa), (12) a commentary on Śrī Śaṅkarācārya's Ātmabodha, (13) a commentary on the Vedastuti (Śruti Gīta) in the Bhāgavata, (14) a commentary on Śāṇḍilya's Bhakti Sūtra, (15) Śāstra Siddhānta Leśa Tīka (शास्त्रसिद्धान्तलेशटीका), (16) Aṣṭa Vikṛti Vivaraṇa, (17) Kṛṣṇa Kutūhala Nāṭaka, (18) Rajnam Pratibodha (19) Iśvara Pratipatti Prakāśa.

With all his unshakeable conviction in Advaita Philosophy, he was nevertheless a great devotee of Śrī Kṛṣṇa of Bṛndāvana, and he realised the absolute Brahman of the Advaita in that Blue Ellfulgence (Nilam Maha) (नीलं महः) that sports on the banks of the Yamuna.

ध्यानाभ्यासवशीकृतेन मनसा तन्निर्गुणं निष्क्रियं
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते।
अस्माकं तु तदेव लोचनचमत्काराय भूयाच्चिरं
कालिन्दीपुलिनोदरे किमपि यन्नीलं महो धावति ॥

ŚRI BRAHMĀNANDA SARASVATI (श्रीब्रह्मानन्दसरस्वती)

Śrī Brahmānanda Sarasvatī was also an important writer on Advaita Philosophy. He is popularly known as Gauḍa Brahmānanda. He was the disciple of Śrī Narāyaṇa Tīrtha. A versatile writer, he has written important and authoritative works on Advaita. No study of Advaita Philosophy is regarded as complete until one has studied his Brahmānandīya (ब्रह्मानन्दीयं) his brilliant commentary on Madhusūdana Sarasvati's Advaita Siddhi. As has been mentioned already (Vide Supra), one Rāmatīrtha, a Dvaitī, wrote Tarañgiṇī, attacking Madhusūdana Sarasvati's Advaita Siddhi. Brahmānanda effectively refuted all the arguments of Rāmatīrtha in his (1) Laghu

Candrikā (लघुचन्द्रिका) and (2) Guru Candrikā (गुरुचन्द्रिका), both being commentaries on Advaita Siddhi, and thus proved the unassailability of Advaita. Besides the two works mentioned above, he has written (3) Bindu Ṭīka (बिन्दुटीका), being a commentary on Madhusūdana Sarasvati's Siddhanta Bindu, (4) Vedānta Sūtra Muktāvali (वेदान्तसूत्रमुक्तावली) a treatise on the Brahma Sūtras, (5) Iśāvāsya Ślokārtha, (6) Iśāvāsya Upaniṣad Rahasya, (7) Muṇḍakopaniṣad Rahasya and (8) Mīmāṁsa Rahasya. It appears that Brahmānanda studied Vedānta under Śivarāmendra Sarasvati in Kānchi Mandala. Probably that is why he is generally known as 'Gauda' Brahmānanda in the south, to mark him as one hailing from Gauḍa Deśa. It is not usual to refer to a person belonging to a particular part of the country with the name of that country appended to his name unless he is a visitor in another part of the country.

ŚRI ACYUTA KṚṢṆA TIRTHA (श्रीअच्युतकृष्णतीर्थ)

Śrī Acyuta Kṛṣṇa Tīrtha was the disciple of Svayamprakāśānanda Sarasvatī (स्वयंप्रकाशानन्दसरस्वती). He is the author of a commentary on Appayya Dīkṣita's Siddhāntaleśa Saṅgraha, called Kṛṣṇālankāra (कृष्णालंकार), a commentary on Bhāṣya Ratna Prabhā and a commentary called Vanamālā (वनमाला) on Śrī Śaṅkarācārya's Taittirīya Upaniṣad Bhāṣya. He has also written an independent work called Mānamālā.

ŚRI ADVAITĀNANDA SARASVATI (श्रीअद्वैतानन्दसरस्वती)

Śrī Advaitānanda Sarasvatī was the author of a good commentary on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya called Brahma Vidyābharaṇa (ब्रह्मविद्याभरणम्). This is a commentary which is regarded next in importance to Pañcapādikā, Bhāmatī, Nyāyanirṇaya and Ratnaprabhā. Advaitānanda was the disciple of Rāmānanda Tīrtha, and Bhūmānanda Sarasvati. He says his work is only an abridgment of a more elaborate commentary by his teacher Rāmānanda Tīrtha. His other works are Adhyātma Candrikā and Ātmabodha Ṭīka.

ŚRI ANUBHŪTISVARŪPACĀRYA (श्रीअनुभूतिस्वरूपाचार्य)

Śrī Anubhūtisvarūpācārya is the author of many Advaitic works. V. Raghavan of the Madras University opines that he is the same as the author of Prakaṭārtha Vivaraṇa (प्रकटार्थविवरण), a commentary on Śrī Śaṅkarācāryas' Brahma Sūtra Bhāṣya. The author of Prakaṭārtha Vivaraṇa is said to have commented on all the Upaniṣads. But none of them is available now. Anubhūtisvarūpa's works are (1) Prakaṭārtha Vivaraṇa, (2) Pramāṇa Ratnamālā Vyākhyā, (3) Gauḍapādīya Bāṣya Ṭippaṇī, (4) Gauḍapādīya Viveka, (5) Candrikā, a commentary on Nyāya Dīpāvali, (6) Nyāya Makaranda Vyākhyā, (7) Bhagavad Gīta Bhāṣya Ṭippaṇī and (8) Sārasvata Prakriya (Grammar). He is the Guru of Janārdana who afterwards became Ānandagiri. He seems to belong to the south.

ŚRI AMAREŚVARA ŚĀSTRI (श्रीअमरेश्वरशास्त्री)

Śrī Amareśvara Śāstrī states in the colophon to his work Bimba Dṛṣṭi, that he belonged to the Kambampati family and to the Bhāradvāja Gotram. He quotes Vācaspati Miśra in his work. Nothing further is known about him. His works are (1) Ajñānadhvānta Caṇḍa Bhāskara, (2) Advaita Ratnaprakāśa, (3) Avidyā Piśāci Khanḍanam (Bhanjana), (4) Jīvarāja Vijaya, (5) Prauḍhānubhava, (6) Bimba Dṛṣṭi Vicāra, (7) Vāsanā Pratihāradaśaka, (8) Ātmatīrtha, (9) Dakṣiṇamūrti Vilāsa, (10) Mahāvākyārtha Vicāra, (11) Vicitrāṣṭaka and (12) Vedānta Bheri Bhankara.

ŚRI ĀNANDAPŪRṆA (VIDYĀSĀGARA) (श्रीआनन्दपूर्णविद्यासागर)

Śrī Ānandapūrṇa Sarasvatī was a disciple of Abhayānanda Sarasvatī. His name in his pūrvāśrama seems to have been Vidyasāgara. He has written commentaries on (1) Khanḍana Khanḍa Khādya, (2) Pañcapādikā, (3) Brahma Siddhi, (4) Pañcapādikā Vivaraṇa, (5) Mahāvidyā Viḍambana (Nyāya), (6) Mokṣa Dharma of Mahābhārata and (7) Nyāya Candrikā, and independent treatise on the Vaiśeṣika system. He is reputed to be the author of an unknown work the Bṛhadāraṇyaka-vārtika-ṭīka, referred to by Nandillagopa in his commentary on Prabodha Candrodaya Nāṭaka (p. 204 N. S. Edn.)

ŚRI UPANIṢAD BRAHMENDRA SARASVATI (श्रीउपनिषद्ब्रह्मेन्द्रसरस्वती)

Śrī Upaniṣad Brahmendra Sarasvatī, generally known as Upaniṣad Brahmendra was the disciple of Śrī Vāsudevendra Sarasvati. He was one of the pontiffs of the Upaniṣad Brahmendra Mutt at Kancheepuram. He is a prolific writer. He has written commentaries on all the 108 Upaniṣads. Probably that is the reason why he is commonly known as Upaniṣad Brahmendra. At the end of his Muktikopaniṣad Vyākhyā he says that his father Śivakāmeśvara wanted to write commentaries on the 108 Upaniṣads, that as he was not able to do so, Upaniṣad Brahmendra wrote the Vyākhyas, that he was only the writer of the Vyākhyas and that Śrī Rāma had it written by him. According to his statement in his Muktikopaniṣad Vyākhyā he should have completed the translation of the Upaniṣads on 17. 12. 1751. He refers to three persons as having been instrumental in writing this book. Besides his commentaries on the 108 Upaniṣads, he has written many other independent works. Among them are (1) Mahāvākya Ratnāvali Vyākhyāna, Tattva Siddhānta Vṛitti (Kiraṇāvali), (2) Paramādvaita Siddhanta Paribhāṣa, (3) Brahma Sūtra Brahma Tattva Siddhānta Vivṛti, (4) Mahāvākya Ratnāvali Prabhālocana, (5) Liṅga Bhaṅga Mukti Śataka, (6) Bhagavadgīta Vyākhyā, (7) Tṛipāt Tattvādisapta Prakaraṇa.

He enumerates, at the end of each of his works, the number of Granthas contained in it, probably to prevent interpolation. From this enumeration. it is found that his contribution to Advaita is astonishingly voluminous. His writings come to about 45000 granthas.

ŚRI UMĀMAHEŚVARA ŚĀSTRI (श्रीउमामहेश्वरशास्त्री)

Śrī Umāmaheśvara Śāstri appears to hail from South India. He belonged to the Vellala Family. He says he was the disciple of one Appayya Śāstri. His works are (1) Tattva Candrika (तत्त्वचन्द्रिका) also called Nirguṇa Brahma Mīmāṁsa, a polemic work criticising the Rāmānuja and Mādhva schools, (2) Virodhavarūthinī (विरोधवरूथिनी) a similar polemical work, (3) Advaita Kāmadhenu and (4) Vedānta Siddhānta Sāra.

ŚRI KṚṢṆĀNANDA YATI (श्रीकृष्णानन्दयति)

Śrī Kṛṣṇānanda Yati was the disciple of Rāmabhadra Yati. He was a great Advaita scholar. He seems to have lived during the 17th century. The most important of his work is Siddhānta Siddhāñjana (सिद्धान्तसिद्धाञ्जनम्) wherein he discusses the various Siddhantas of the Advaitā Teachers who preceded him. Bhāskara Dīkṣita, one of his disciples, has written a commentary called Ratnatūlikā (रत्नतूलिका) on Siddhānta Siddhanjana. His other works are (2) Vedānta Vādārtha, (3) Brahma Tattva Subodhini, (4) Śivatattva Ratna Mālika and a commentary thereon and (5) Anuṣtana Paddhati.

ŚRI GAṄGĀDHARENDRA SARASVATI (श्रीगङ्गाधरेन्द्रसरस्वती)

Śrī Gaṅgādharendra Sarasvati was the author of some important works on Advaita. Nothing is known about him. He has written (1) Svārājya Siddhi (स्वाराज्यसिद्धि), (2) Kaivalya Kalpadruma (कैवल्यकल्पद्रुम), a commentary on his own Svārājya Siddhi, (3) Vedānta Siddhānta Sūktimanjarī a commentary on Appayya Dīkṣita's Siddhānta Leśa Saṅgraha, (5) Praṇavakalpa Vyākhya and (6) Siddhānta Chandrika Vyākyha.

ŚRI TRYAMBAKA ŚĀSTRI (श्रीत्र्यंबकशास्त्री)

Śrī Tryambaka Śāstri is the disciple of Brahmānanda Sarasvatī. It is not clear if this is the same Brahmānanda Sarasvatī as the author of Nyāyaratnamāla. He has written many Advaitic works. His works are (1) Dṛgdṛśya Praṇibandhānupapatti Prakāśa, (2) Prakṛtyadhikaraṇa Vicāra, (3) Pramāṇa Tattva, (4) Bhūṣyabhānu prabhā, a commentary on the Sārīraka Bhāṣya of Śrī Śaṅkarācarya, (5) Śāstrarambhasamarthanam, (6) Śrutimataprakāśa, (7) Śrutimatānumānopapatti, (8) Śrutimatodyota, (9) (Advaita) Siddhānta-vaijayanti and (10) Avidyālakṣaṇānupapatti.

ŚRI NĀRĀYAṆA TIRTHA (श्रीनारायणतीर्थः)

Śrī Nārāyaṇa Tirtha was the disciple of Ramagovinda Tīrtha. He has written two works on Advaita namely (1) Vedanta Vibhāvana Tīka and (2) Siddhānta Bindu Tīka (सिद्धान्तबिन्दुटीका). His other works are commentaries on (3) Udayana's Kusumāñjali, (4) Raghunatha's Dīdhiti, (5) Viśvanatha's Bhāṣapariccheda, (6) Saṅkhyatattva Kaumudi,

Saṅkhya Karika, (8) Yoga Candrika, (9) Yoga Sūtra Vṛtti, (10) Bhakti Candrikā a commentary on Śāndilya's Bhakti Sūtras, (11) Bhaktyadhikaraṇa with commentary and (12) Vedastuti Tīka. This Narayaṇa Tīrtha is different from Narayaṇa Tīrtha, the author of Kṛṣṇa Līla Tarangiṇī and Bhattaparibhaṣa. He was initiated into Sannyasa by Sivaramatīrtha. He seems to have lived during the 18th century. He was also the author of a Vārtika on Brahma Sūtra Śaṅkara Bhaṣya. He was also the Guru of Brahmananda Sarasvati.

ŚRI GOVINDĀNANDA SARASVATI (श्रीगोविन्दानन्दसरस्वती)

Śrī Govindananda Sarasvati was the disciple of Sri Gopalānanda Sarasvati, himself the disciple of Śiva Ramānanda Sarasvati. He seems to have belonged to the Kāñchi Maṇḍala. He is said to be the author of Ratna Prabhā, (रत्नप्रभा) the popular commentary on Śrī Śaṅkarācarya's Brahma Sūtra Bhaṣya and Vivaraṇopaṇyasa (विवरणोपन्यास). Ratnaprabhā is one of the important commentaries on Śrī Ācarya's Brahma Sūtra Bhaṣya and is the one most widely read by students of Advaita all over India. In the beginning of Ratna Prabhā the author says that he belongs to a Brahma Vidya Parampara which was blessed with Payasa (पायस) by Śrī Kāmākṣi Devi herself.

कामाक्षीदत्तदुग्धप्रचुरसुरनुतप्राज्यभोज्याधिपूज्य-
श्रीगौरीनायकाभिप्रकटनशिवरामार्यलब्धात्मबोधैः ।
श्रीमद्गोपालगीर्भिः प्रकटितपरमाद्वैतभासास्मितास्य-
श्रीमद्गोविन्दवाणीचरणकमलगोर्निवृंतोऽहं यथाऽलिः ॥

Here the author says that he is the disciple of Govindānanda, a disciple of Gopalananda, himself a disciple of Śivarāmānanda, who drank the Divine Payasa given to him by Sri Devi Kāmākṣi. Though it is said in the colophon to Ratna Prabha that Govindānanda is the author of Ratna Prabhā, it cannot be his work because the author says that he is the *disciple* of Govindānanda. It seems to be actually the work of! Rāmānanda, a disciple of Givindānanda. The work is generally spoken of as Ramānandīya and the author of the work says at the beginning of his commentary on the 4th Adhyaya, "Rāmanāmasmi" रामनामास्मि (Rama is my name). Further, Rāmānanda is the author of Vivaraṇopanyasa, a treatise on the Brahma Sūtras. In the beginning of that work also he repeats the śloka "Kāmākṣī datta" कामाक्षीदत्त the same that we find in Ratnaprabha and in the colophon also it is said "by Rāmānanda, the disciple of Govindānanda." Balakṛṣṇānanda the author of Śarīraka Mīmamsa Bhāṣya Vartika, a disciple of Śrīdharānanda, whose Paramaguru was Śivarāmānanda already mentioned, also refers in his Vartika to the fact that Śivarāmānanda was blessed with Paramanna (परमान्न) or pāyasa by Śrī Kāmākṣī Devi herself.

पुरः काञ्चीनाम्न्या विकलमणिदीपायितवपुः
पुरा भोजं भोजं परमपरमान्नं प्रणिहितम् ।
परस्यादिचच्छक्तेरतुलदयया तुन्दिलतरः
पुरस्तान्मे नित्यं स्फुरतु शिवरामो यतिपतिः ॥

Kāñchīpura, the Kāmakotipurī of the Bhāgavata, is, as everyone knows the place of Kāmākṣī, the Brahma Vidyā Svarūpiṇī. It is stated in the Kenopaniṣad that Umā Haimavati appeared before Indra and taught him Brahma Vidyā. It was here at Kāñchi that Śrī Śaṅkarācārya inscribed with his own hand and consecrated the Śrī Chakra in the Kāmākṣī Temple, and thus established the Kāmakoti Pīṭha, for the propogation of Brahma Vidyā. The important tenet of Brahma Vidyā is the realization of the identity of all individual souls with the Supreme Atma or Paramatma. Śrī Mūkakavi, in his outpouring of Pañchaśatī (500), eulogising Kāmākṣī expresses the idea clearly in his verse:

ऐश्वर्यमिन्दुमौलेरैकात्म्यप्रकृतिकाञ्चिमध्यगतम् ।
ऐन्दवकिशोरशेखरमैदम्पर्यं चकास्ति निगमानाम् ॥

Here he clearly says that the original source of Brahma Vidyā, Aikātmya (ऐकात्म्य), the idea of the identity of the Jīvātmā and the Paramātmā resides in the centre of Kāñchī. The seed of Advaita thus sown in Kāñchi has borne excellent fruits in that we see Kāñchī and its neighbourhood has produced many prominent writers on Advaita, whose works are the most outstanding works on Advaita even to this day. We have already mentioned the names of Govindānanda and Bālakṛṣṇānanda. Bālakṛṣṇānanda, also called Abhinava Dravidācārya, says that he belongs to Śrutinagara, which is probably the same as Vedapuri (Vedapura) the modern Tiru—Ottu—

OOR, the headquarters of the Cheyyār taluk in the North Arcot District. We find that Pūrṇānanda Sarasvatī, also called Ānandapūrṇa, the author of a commentary on Śrī Harṣa's Khaṇḍana Khaṇḍa Khādya and Maṇḍana Miśra's Brahma Siddhi and other important Advaitic works, Śivarāmānanda Sarasvatī (mentioned in the two verses quoted in the beginning of this section), who is reputed to be the author of a commentary on Madhusūdana Sarasvatī's Advaita Siddhi, Nārāyaṇananda Sarasvatī (also called Nārāyaṇa Tīrtha), the disciple of Govindānanda Sarasvatī and the author of the Prose Vārtika on the Brahma Sūtras, Kṛṣṇānanda Sarasvatī (Senior), disciple of Rāmānanda Sarasvatī and the author of a commentary on Ratna Prabhā, Brahmānanda Sarasvatī (Gauḍa), author of Laghuchandrikā and Guru Chandrikā, the most authoritative commentaries on Madhusūdana Sarasvatī's Advaita Siddhi, generally known as Gauḍa Brahmānanda, and the author of Nyāyaratnamāla, Brahma Sūtra Muktāvali, Advaita Siddhānta Vidyotana and other works, Kṛṣṇānanda Sarasvatī (junior), the author of Siddhānta Siddhāñjanam—all these great authors, as well as Puruṣottama Sarasvatī, Gopalānanda Sarasvatī, Śrīdharānanda Sarasvatī, Svayamprakāśānanda Sarasvatī and Rāmānanda Sarasvatī (Junior) belong to this same Guruparamparā. Thus we see that this Paramparā consists of important Advaitic writers.

The Sannyāsis of the Advaita Sampradāya are generally divided into 10 different orders, Tīrtha, Āśrama, Vana, Āraṇya, Giri, Parvata, Sāgara, Purī, Bhārati, and Sarasvatī. The Sarasvatī sampradāya consists of two orders, Ānanda Sarasvatī and Indra Sarasvatī. We have already seen how the Kāñchī Maṇḍala has produced many eminent Sannyāsis belonging to the Ānandasarasvatī order. Among the Sannyāsis of the Indra Saraswatī order to which the Kānchi Kamakoti Pītha belongs. Upaniṣad Brahmendra Sarasvatī, the author of commentaries on all the 108 Upaniṣads, Sadāsiva Brahmendra Sarasvatī, the author of Ātma Vidyā Vilāsa, Brahma Tattva Prakāśikā (a vṛtti on Brahma Sūtras) and Siddhānta Kalpa Valli, Gīrvaṇendra Sarasvatī, the author of Prapañcasāra Saṅgraha, Gangādharendra Sarasvatī, the author of Svārājya Siddhi, Advaitānandendra Sarasvatī, the author of Brahma Vidyābharaṇa, a commentary on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya, Bodhendra Sarasvatī, the author of Advaita Bhūṣaṇa, another commentary on Brahma Sūtra Bhāṣya, Nāmāmṛita Rasāyana (नामामृतरसयनं) and other works and Vasudevendra Sarasvatī, the author of Tattva Bodha, Pratyak Tattava Prakāśikā and Vāsudeva Mananam, are some of the authors belonging to this order. Sannyāsis of this Indra Sarasvatī order are found even now on the banks of the Kāverī, the Pālar, the Kṛṣṇā and the Godāvarī. [It appears from an inscription in the Varadarāja Svāmi Temple that there was, in Kāñchīpuram, a Mutt belonging to the order of "*Sagaras*". An inscription on the inner face of the west Gopura, northern side, in the Varadarāja Temple, dated Śaka 1300, Kālayaukti, Mārgali, 2nd/corresponding to November 27, 1378 in the reign of the Vijayanagara king Hariyanna Udaiyar, registers the grant of the village of Iluppaipattu as Sarvamānya to the Ascetic Śrī Vedendra Sagara Śrīpāda of the Veda Maṭha in the Perumal Koil at Kāñchīpuram to meet the Bhikṣa expenses of the Svami.]

F. N. Once Sureśvarācārya, the foremost disciple of Śrī Śaṅkarācārya developed a boil in his head. All human treatment failed to cure the same. In his boundless love for his disciple, Śrī Śaṅkarācārya sent for the Aśvins, the physicians of the Gods. They came at his call and Sureśvarācārya was completely cured. Indra, the King of the Gods, got angry with the Aśvins for leaving the kingdom without his permission and hurled his famous weapon Vajra against the Ācārya. The weapon scarcely reached the Ācārya's presence when it suddenly lost its force and the weapon itself broke into thousand pieces, even as the arrows of Viśvāmitra had broken before the Brahmadaṇḍa of Vaśiṣṭha, the mighty sage and the Guru of Śrī Rāmachandra. Indra at once flew into this world and fell at the feet of Śrī Śaṅkarācārya and prayed to be forgiven. Indra begged the world—teacher to do him the favour of appending the title Indra to his name and accepting all the insignia of his office as the king of the Gods. Śrī Śaṅkarācārya gave the title and insignia to his first disciple Sureśvarācārya. The following verse from a work called Vāsanā Deha Stuti also supports this incident.

यो वै मण्डनमिश्रविद्बुदधिपस्यापाद्य सन्न्यासितां
तन्मूर्ध्नि व्यसनापनोदनविधावाकर्पयन्नश्विनी ॥
भैषज्यं कलयाम्बभूव कुपितस्येन्द्रस्य यज्वायुधं
चूर्णीकृत्य पुनर्ददौ हरिपदे चक्रे तमेनं भजे ॥

Brahmānanda Sarasvatī was also called Gauḍabrahmānanda. Probably he was so called because he belonged to Gauḍadesa and came to the south in order to study Śāstras under Śivarāmānandendra Sarasvatī who as already stated, was blessed with Pāyasam by Kāmākṣi. It is not usual to refer to a person residing in a particular part of the country with the name of that country appended to his name unless he is a stranger to that country. Similarly Bālakṛṣṇānanda is called Abhinava Draviḍācārya (the previous Draviḍācārya being one who belonged to the pre-Śaṅkarācārya period), because as he himself says, he was travelling in the northern parts of the country like Prayāga, Banāres and Kailāsāśrama where he says he finished various portions of his Vārtika. The same analogy may be applied to the case of Gauḍapādācārya and the (Pre-Śaṅkara) Draviḍācārya.

Śrī Sarvajñātmā, the author of Saṁkṣepa Sārīraka in the beginning of his work pays respects to Śrī Śaṅkarācārya in the following sloka.

वक्तारमासाद्य यमेव नित्या सरस्वती स्वार्थसमन्विताऽऽसीत् ।
निरस्तदुस्तर्ककलङ्कपङ्का नमामि तं शङ्करमर्चितांघ्रिम् ॥

Though the meaning of the word Sarasvatī in this śloka is Goddess Sarasvatī, the mere word "Sarasvatī" is also suggestive of the fact that the Sarasvati order, one of the ten orders of the Sannyāsis of the Advaita Saṁpradāya, was specially associated with Śrī Śaṅkarācārya.

(The Guru of Madhvācārya was one Acyuta Prekṣa Tīrtha (अच्युतप्रेक्ष तीर्थ) belonging to the Tīrtha Saṁpradāya. That is why Madhvācārya is known as Ānanda Tīrtha and the Sannyāsis of his Saṁpradāya belong only to the order of "Tīrthas." The Guru who initiated Kṛṣṇa Chaitanya belonged to the order of "Bhāratis", his Guru being Kesava Bhāratī).

Sannyāsis, according to the Advaita view, consist of four classes, Kuṭīcaka (कुटीचक), Bahūdaka, (बहूदक), Haṁsa (हंस) and Parama Haṁsa (परमहंस). The first two bear Tridaṇḍas (त्रिदण्ड). But as these two classes are believed to have been prohibited in this age there are no Tridaṇḍa Sannyāsis among them now. That the Tridaṇḍa Sannyāsis belong to the Advaita Sampradāya has been attested to by the Tamil Commentator Nachinārkkiniyanār in his commentary on Kalithogai.

Curiously enough accidental mention of the words Sarasvatī and Indra and *vice versa* occur in more than one place in the second Aṣṭaka 6th praśna, anuvākas 4, 9, 50, 57, 59, 61, 63, 67, 68, 69, 73 and 74 of the Kṛṣṇa Yajur Veda. In some of them the Aśvinī Devas and words denoting healing are also associated with the names Indra and Sarasvatī.

ŚRI NĀRĀYAṆĀŚRAMI (नारायणाश्रमी)

Śrī Nārāyaṇāśramī was the disciple of Rāmānanda Sarasvatī. He has written commentaries (दीपिका:) on (1) Praśna, (2) Brahmavidyā, (3) Kṣurika, (4) Chūlika, (5) Atharvaśiras, (6) Atharvaśikha, (7) Garbha, (8) Mahā, (9) Brahma, (10) Prāṇāgnihotra, (11) Nādabindu, (12) Brahmhabindu, (13) Amṛta Bindu, (14) Dhyāna Bindu, (15) Tejobindu, (16) Yoga Śikha, (17) Yogatattva, (18) Nīla Rudra, (19) Kālāgni Rudra, (20) Āruni, (21) Nārāyana and (22) Paramahaṁsa Upaniṣads. His commentaries are all based on the Advaitic doctrine of Śrī Gauḍapādācārya and Śrī Śaṅkarācārya.

ŚRI PŪRṆĀNANDA TIRTHA (पूर्णानन्दतीर्थः)

Śrī Pūrṇānanda Tīrtha has written many Advaitic works. Nothing is known about him except the works written by him. His works are (1) Advaita Makaranda Vyākhya, (2) Antahkaraṇa Prabodha Ṭīka, (3) Avadhūta Gīta Ṭīka, (4) Aṣṭāvakra Gīta Ṭīka, (5) Ātmajñānopadeśa Ṭīka, (6) Ātmānātma Viveka Ṭīka and (7) Dakṣiṇāmurti Stotra Ṭīka.

ŚRI BĀLAKṚṢṆANĀNDA (बालकृष्णानन्दः)

Śrī Bālakṛṣṇananda, also called Abhinava Draviḍācārya (अभिनवद्रविडाचार्यः) belonged to the Ānanda Sarasvatī saṁpradāya of Advaita Sannyāsis. He was a disciple of Śrīdharānanda, and was a contemporary of Kṛṣṇānanda Sarasvati, the author of Siddhānta Siddhāñjanam. Śrī Brahmānanda Sarasvatī, the author of Laghu chandrikā and Nyāyaratnamālā was the Vidyāguru of Bālakṛṣṇānanda. He refers to the place of his birth as Śrutinagara. This Śrutinagara is probably the same as Vedapuri, otherwise known as Tiruvottiyur (Cheyyar Taluk) in the North Arcot District, sixteen

miles to the south of Kāñchi. He seems to belong to the 17th century. His works are :—commentaries on (1) Īśa, (2) Kena, (3) Kaṭha, (4) Chhāndogya, (5) Praśna Upaniṣads and (6) Bikṣu (Brahma) Sūtra Bhāṣya Vārtika. In his Vārtika he has dealt with some topics not dealt with in the Bhāṣya. He studied various branches of learning under various teachers. Nyāya under Vāsudevendra Sarasvatī, Jyotiṣa (Astronomy) under Svayamprakāśatīrtha, Vedānta under Brahmānanda Sarasvatī, Kāvyas under Venkatakavi of Kanjanur and Vyākaraṇa under Nāgoji Bhatta.

ŚRI BODHENDRAYATI (बोधेन्द्रयतिः)

Śrī Bodhendra Yati (Sarasvati) was a disciple of Śrī Gīrvāṇendra Sarasvatī and Śri Viśvādhikéndra Sarasvatī. It is not clear if both these are one and the same. In some of his works he gives his Guru's name as Gīrvāṇendra, while in others, as Viśvādhikéndra. In his pūrvāśrama, he was called Puruṣottama, and he belonged to Kānchī. He says that his Guru Gīrvāṇendra presided over an Advaita Mutt (Vide Ātma Bodha vyākhyāna). In addition to his great learning in Advaita Philosophy he was also a great Bhakta. He has written several works on Advaita and on the potency of God's name in ensuring salvation to the soul. He attained Siddhi in Govindapuram near Tiruvidamarudur in the Tanjore District, and even now every year in the month of September his Ārādhana is being celebrated there by devotees. His works are :–(1) Advaita Bhūṣaṇa (अद्वैतभूषण), an epitome of Pañcapādikā Vivaraṇa, similar to Vivaraṇaprameya Saṅgraha of Sri Vidyāraṇya, (2) A commentary on Śrī Ācārya's Ātmabodha, (3) Hariharādvaita Bhūṣaṇa, (हरिहराद्वैतभूषणं) (4) Harihara Bheda Dhikkāra (हरिहरभेदधिक्कार), (5) Nāmāmṛta Rasāyana and (6) Nāmāmṛta Rasodaya. He is said to belong to the 17th century.

ŚRI BHĀSKARA DIKṢITA (भास्करदीक्षितः)

Śrī Bhāskara Dīkṣita seems to belong to the south. He was the disciple of Kṛṣṇānanda Sarasvatī, the author of Siddhānta Siddhāñjana. He was the son of Venkatapati Yajwan. He is mentioned as one of the donees of the Tiruvisanallūr village grant by Rājā Sarfoji the First, who ruled over Tanjore from 1684-1711. As far as is known now, he is the author of Ratna Tūlika, a commentary on Kṛṣṇānanda's Siddhānta Siddhāñjana. Both the original work and the commentary are regarded as two of the important works on Advaita. A work called Ātma Parīkṣha is also attributed to him.

ŚRI YAJÑEŚVARA DIKṢITA (श्रीयज्ञेश्वरदीक्षितः)

Śrī Yajnéśvara Dīkṣita was the son of Koṇḍa Bhatta. He has written a commentary on Pañcapādikā Vivaraṇa called Pañcapādikā Vivaranojjīvinī (पञ्चपादिकाविवरणोज्जीविनी). He refers to Nṛsimhāśramī in this work. His other works are:–(2) Prabhā Maṇḍala, a commentary on Śāstra Dīpikā, (3) Alankāra Rāghava, (4) Alankāra Sūryodaya, (5) A commentary on Kāvyaprakāśa and (6) a commentary on Chitrabandha Rāmāyaṇa.

ŚRI ĀTMASVARŪPA BHAGAVAT (श्रीआत्मस्वरूपभगवन्)

Śrī Ātmasvarūpa Bhagavat was the author of Prabhoda Pariśodhinī a commentary on Padmapādā's Pañcapādikā. In this work he mentions that Ācārya Sundara Pāṇḍya has written a Vārtika. He has also written a commentary on Padārtha Tattva Nirṇaya of Ānandānubhava.

ŚRI RANGARĀJĀDHVARI (श्रीरङ्गराजाध्वरी)

Śrī Rangarājādhvarī was the son of Āchān Dīkṣita of Adayapalam and was the father of the famous Appayya Dīkṣita. He was a great teacher of Advaita. His son, Appayya Dikshita in the colophon to his works says that he is the son of Rangarājādhvarī, the "Advaita Vidyācārya." He has written a commentary on Pañcapādika Vivaraṇa, called Pañcapādikā Darpaṇa. He has also written two other works—Advaita Vidyā Mukura and Rūpaka Paribhāṣā.

ŚRI RĀMACHANDRENDRA SARASVATI (श्रीरामचन्द्रेन्द्रसरस्वती)

Śrī Rāmachandrendra Sarasvatī is the disciple of Vāsudevendra Sarasvatī. He seems to have presided over the Upaniṣad Brahmendra Mutt, at Kāñchipuram. He has written many Advaitic works. His works are:–(1) Tattvampadartha Lakshyaikya Śataka, (2) Tribhat Vibhūtyādi Prakaraṇa, (3) Paramākṣara Viveka, (4) Paramādvaita

Darśana, (5) Bhakti Svarūpa Viveka, (6) Sattāsāmānya Vivéka, (7) Siddhānta Ślokatraya, (8) Dṛgdṛśya Prakaraṇa, (9) Mahāvākyārtha Ratnāvalī and (10) Vākya Sudhā Ṭīka. It seems he is also known as Upaniṣad Brahmendra.

ŚRI RĀMA TIRTHA (श्रीरामतीर्थः)

Śrī Rāma Tīrtha was the disciple of Kṛṣṇā Tīrtha. He belongs to the 16th century. He is the author of several Advaitic works. They are (1) Padayojanā (पदयोजना), a commentary on the Upadeśa Sāhasrī of Śrī Saṅkarācārya, (2) Mānasollāsa Vṛttānta Vilāsa (मानसोल्लास वृत्तान्तविलासः) a commentary on Sureśvarācārya's Mānasollāsa on Śrī Śaṅkarācārya's Dakṣiṇāmūrti Stotra, (3) Vastu Tattva Prakāśa, a brief recapitulation of Śrī Śaṅkara Śārīraka Bhaṣya, (4) a commentary on Vedanta Sāra, (5) Saṅkṣepa Śārīraka Vyākhyā, (6) Vākyārtha Darpaṇa and (7) Śārīraka Rahasyārtha Tattva Prakāśikā. He is stated to have written a commentary on Maitreyī Upaniṣad.

ŚRI RĀMĀNANDA SARASVATI (श्रीरामानन्दसरस्वती)

Śrī Rāmānanda Sarasvatī was the disciple of Śrī Rāmabhadra Sarasvatī. He has written several works on Advaita. They are (1) Tattvamasyakhaṇḍārtha Nirūpaṇa, (2) Pañcīkaraṇa Tātparya Candrikā, (3) Laghu Vākyavṛtti Prakāśa, (4) Vākyasudhā Tīka and (5) Vedānta Siddhānta Candrikā.

ŚRI RĀMĀNANDA SARASVATI (श्रीरामानन्दसरस्वती)

Śrī Rāmānanda Sarasvatī was the disciple of Śrī Govindānanda Sarasvatī. He seems to belong to the Kāñchi Maṇḍala. He is said to be the author of Ratnaprabhā, a commentary on Śrī Śaṅkara's Brahma Sūtra Bhāṣya and is also the author of Vivaraṇopanyāsa.

ŚRI LAKṢMI NṚSIMHA (श्रीलक्ष्मीनृसिंहः)

Śrī Lakṣmī Nṛsimha was the son of Koṇḍa Bhatta. He seems to have lived during the 17th century. He is said to have entered the Sannyāsāśrama and attained Siddhi at Kottaiyur near Kumbhakonam in Tanjore District. He has written Ābhoga (आभोग), a commentary on Kalpataru, Amalānanda's Commentary on Vācaspati Miśra's Bhāmatī. He has also written another work called Tarka Dīpika.

ŚRI VĀÑCHEŚVARA (श्रीवाञ्छेश्वरः)

Śrī Vāñcheśvara was the son of Nṛsimha. He was the great-grandson of Vāñchesvara Sudhī, the famous author of Mahiṣa Sataka (महिषशतकम्), and the minister of the King Tukoji of Tanjore. His ancestors were natives of Sahājirājapuram (Tiruviśanallur) near Tiruvidamarudur in Tanjore District. He was an vihabitant of Sahajivajapuram a village granted for the benifit of Sanskrit Scholars by Sri Sahaji, king of Tanjore. He had studied Mīmāmsā, Nyāya and Vedānta under Iśvara, Śrīnivāsa and Ahobila Paṇḍita. He belonged to a family of Karnātaka Brāhmins. He seems to have lived towards the close of the 18th and the beginning of the 19th century. His important work on Advaita is Brahma Sūtrārtha Cintāmaṇi (ब्रह्मसूत्रार्थचिन्तामणिः). His other works are:-(2) Bhāttacintāmaṇi, a commentary on Bhtātta Dīpikā (Mīmāmsā), (3) Dattaka Cintāmaṇi, (4) Śrāddha Cintāmaṇi (3 and 4 Dharma Śāstra,) (5) Hiraṇyakeśīya Śrouta Sūtra Vyākhya (Smṛti) and (6) a commentary on Mahiṣa Śataka.

ŚRI VIJNĀNĀTMAN (श्रीविज्ञानात्मा)

Śrī Vijñānātman was the disciple of Jnānottama (ज्ञानोत्तमः). He was also called Vijñānāśrama. He has written a commentary on Padmapādā's Pañcapādikā called Tātparyadyotinī (तात्पर्यद्योतिनी). His other works are:-(2) Svetāśvatara Upaniṣad Dīpikā and (3) Nārāyaṇa Upaniṣad Vivaraṇam. He is also said to have written a commentary on Pañcapādika Vivaraṇa called Gūḍhārtha Dīpikā (गूढार्थदीपिका)).

ŚRI VIṢṆU BHATTOPĀDHYĀYA (श्रीविष्णुभट्टोपाध्यायः)

Śrī Viṣṇu Bhattopādhyāya was the disciple of Svāmīndra Pūjyapāda. His full name is Sarvajña Viṣṇu Bhattopādhyāya. He was the son of Janārdana who afterwards became a Sannyāsi under the name of Ānandagiri. He is the author of Ṛjuvivaraṇa (ऋजुविवरणं) a commentary on Pañca-



Sri Bhodhendra

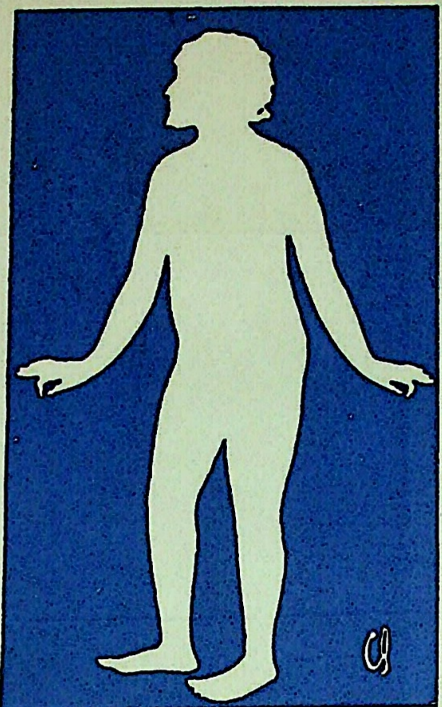


Sri Bhaskaracharya

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Sri Sadasiva Brahmendra

pādikā Vivaraṇa. He is referred to in Sarvadarśana Saṅgraha of Śrī Vidyāraṇya.

ŚRI ŚIVANĀRĀYAṆA TIRTHA (श्रीशिवनारायणतीर्थः)

Śrī Śivanārāyaṇa Tīrtha has written a commentary on Śrī Śaṅkarāchārya's Śarīraka Sūtra Bhāṣya called Subhodinī (सुबोधिनी). He has written also two other works called Pañcakośa Manjarī and Pañcakrośa Yātra.

ŚRI ŚRIDHARA SVĀMI (श्रीधरस्वामी)

Śrī Śrīdhara Svāmī is said to belong to the 15th century. He has written a commentary on Śrī Bhāgavata called Bhāvārtha Dīpikā, (2) a commentary on the Bhagavad Gītā called Subodhinī, (3) a commentary on the Vedastuti in the Bhāgavata (skanda 10), (4) a commentary on Visṇupurāna called Ātma Prakāśa and (5) a commentary on Hari Bhakti Sudhodaya (हरिभक्तिसुधोदयः). All his commentaries are full of Advaita tenets only.

ŚRI SADĀŚIVA BRAHMENDRA SARASVATI (श्रीसदाशिवब्रह्मेन्द्रसरस्वती)

Śrī Sadāśiva Brahmendra Sarasvatī was a great Yogi. He belonged to the village of Tiruviśanallur near Tiruvidamarudur in the Tanjore District. He was the classmate of the famous Rāmabhadra Dīkṣita and Śrīdhara Venkateśvara Dīkṣita (familiarly known as Ayyāvāl). He became a Brahmajñānī and many miracles are attributed to him. He was the Guru of the Pudukotta royal family. He attained Siddhi at Nerur on the banks of the Ākhaṇḍa Kāveri and his Ārādhana is celebrated there every year. He belongs to the 18th century. He was the disciple of Paramaśivendra Sarasvatī, whose Adhiṣṭhana is in Śvetāraṇya (Tiruveṇkādu) in Tanjore District. He has written several works. They are (1) Advaita Rasamanjarī, (2) Ātmavidyā Vilāsa (आत्मविद्याविलास), (3) Ātmānātma Viveka Saṅgraha, (4) Paramahaṁsa caryā, (5) Bodhārya prakaraṇam, (6) Brahma Tattva Prakāśikā, a Vritti on Brahma Sūtra, (7) Sarvavedānta Sārasangraha, (8) Siddhānta Kalpavallī, a poetic version of Appayya Dīkṣita's Siddhanta Leśa Sangraha, (9) a commentary on the above (10) Yogasudhākara (Yogasūtra Vṛtti), (11) Gīta Sundara and (12) Navamaṇīmala. Besides these he is said to have written commentaries on some of the Upaniṣads. He has also composed some Kirtanas (songs) both Vedantic and devotional. A work called Sūta Samhita Sangraha is also attributed to him.

ŚRI SVAYAMPRAKĀŚA MUNI (श्रीस्वयंप्रकाशमुनिः)

Śrī Svayamprakāśa Muni was the disciple of Śrī Kaivalyānanda and Śrī Gopāla Yogīndra. He seems to have been a contemporary of Śrī Nṛsmhāśramī. He is the author of (1) Atmānatma Viveka, (2) Ekaślokīvyākhya, (3) Tattva sudhā (तत्वसुधा) a commentary on Śrī Śaṅkarācārya's Dakṣiṇāmūrti Stotra, (4) Pañcīkaraṇa Vivaraṇa, a commentary on Śrī Śaṅkarācārya's Pañīckaraṇa, (5) Rasābhivyanjana (रसाभिव्यञ्जनं), a commentary on Advaita Makaranda (अद्वैतमकरन्दं), (6) Haritattva Muktāvali, (7) Hastāmalaka Śloka Vyākhyā, (8) Pramāṇādi Vibhāga ślokavyākhyā. One of the Śiṣyas of Śrī Svayamprakāśa Muni has written a commentary on Bhāṣya Ratna Prabhā.

ŚRI BHĀSKARĀCĀRYA (श्रीभास्कराचार्य)

Śrī Bhāskarācārya was also called Bhāskararāya and Bhāsurānanda. He was the son of Gambhīra Rāya Dīkṣita and Konāmbā Devi. He was born in the Mahārāṣtra country. After studying for some time at Kāsi, he came to the south and settled on the banks of the Kāveri in Tanjore District. He studied the Śāstras under one Gangādhara Vājapeyi of Tiruvālangādu. He was one of the greatest votaries of Śrī Vidyā. He attained a high proficiency in all the śāstras as will be seen from his works. His most important works are :-(1) Setubandha (सेतुबन्ध), a commentary on Nityaṣodaśīkarṇava of the Vāmakeśvara Tantra, (2) Varivasyā Rahasya (वरिवस्यारहस्य), (3) Soubhāgya Bhāskara (सौभाग्यभास्करं), a commentary on Lalita Sahasranāma, (4) Ratnāloka, a commentary on Paraśurāma Kalpa Sūtra and (5) Guptavati (गुप्तवती), a commentary on Durgā Sapta Satī (1 to 5 works on Śrī Vidyā). Besides he wrote many works on Vedānta,

Mīmāmsā, Dharma Śastra, Nyāya, Kāvya, Prosody and many other subjects. His Advaitic works are (1) Caṇḍa Bhāskara, (2) Nīlāchala Capetika, (3) Ātmabodha Vyākhyā, (4) Aṣṭāvakra Gītā Vyākhyā, (5) Kenopaniṣad Vyākhya, (6) Kaṭhopaniṣad Vyākhya and (7) Mundakopaniṣhad Vyākhyā. But most of his works are only known through their names. He was a good Advaitī. In his Lalitā Sahasranāma Bhaṣya he pays respects to Śrī Śaṅkarācārya and in his Bhāvanopaniṣad Vyākhā he has quoted with approval Appayya Dīkṣita's śloka Nityam Nirdoṣa Gandham (नित्यं निर्दोष-गन्धम्), the first verse of Ratnatraya Parikṣā wherein it is said that the differenc of Dharma and Dharmī is due to Māyā alone. He seems to be a follower of Vivarta Vāda.

ŚRI GOVINDA DIKSITA (श्रीगोविन्ददीक्षित)

. Śrī Govinda Dīksita was a Karṇataka Brahmin and is said to have belonged to the Vijayanagara Kingdom. He spent a greater part of his life as the minister of the Tanjore Nāyak Kings. He spent his last days in Pattīśvaram, a village four miles to the south-west of Kumbhakonam in Tanjore District. He was the Minister of Chevvappa Nāyak, Achyutappa Nāyak, and Raghunātha Nāyak of Tanjore. He was well-versed in Vedic and Sāstric lore as also in Music and Astrology. It is not clear if he has written any work on Advaita but he is always referred to as "Advaita Vidyacārya" and seems to have been a great teacher of Advaita. Rājacuḍāmaṇi Dikṣita in his Tantra Cūḍāmaṇi (a commentary on the Mīmāmsa Sūtras of Jaimini), says, referring to Venkata Makhī, the son of Govinda Dikṣita :

'श्रीमदद्वैतविद्याचार्यसर्वतन्त्रस्वतन्त्र × × × श्रीगोविन्ददीक्षितवरसूनोः' ।

Yajñanārāyaṇa Dīkṣita, the son of Govinda Dīkṣita, in his Sāhitya Ratnākara refers to his father as Advaita Vidyā Vibhāvāvalamba

'अद्वैतविद्याविभवावलम्बात् गोविन्दयज्वेन्द्रगुरूनुपासे ।
निर्मथ्य षड्दर्शननीरधीन्यो धियैव सारान्ददते बुधेभ्यः ॥'

Venkata Makhī, the second son of Govinda Dīkṣita and the author of Vārtikabhāraṇa (a commentary on Kumārilabhatta's Tuptīka) and of the Musical treatise Chaturdaṇḍiprakāśika says in one of his Gītās beginning with the words "Arundati" that his father was another "Sankara Avatāra" and in his Gītā beginning with "Thathitham Thimi Thimi Kītā" he speaks of his father as "Sankara Munimata Pratiṣṭhapana Kovida" (शंकर मुनिमतप्रतिष्ठापनकोविद) (Vide pages 950 and 755 of Sangīta Sampradāya Pradarśini, Ettiyapuram, Edn.) thereby indicating that Govinda Dikṣita established the Advaita School of Śankara. In his Chaturḍandiprakāśikā, he says that his father had written a Musical work called Sangīta Sudhānidhi. In this work, Venkata Makhi calls himself as the son of Govinda Dīkṣita, Advaita Vidayācārya.

It is said that besides the Sangīta Sudhānidhi, Govinda Dīkṣita has written a commentary on Kumārila Darśana, a work on Astrology (referred to by the author of a Tamil work Tānḍava Mālai) and also a commentary on the Sundara Kānḍa of Rāmāyaṇa. But no work except Sangīta Sudhā nidhi (in the form of excerpts) by Govinda Dīkṣita is available now. Appayya Dīkṣita, in his Siddhānta Lésa Sangraha, mentions one Advaita Ācārya Vidya (अद्वैतविद्याचार्य) in four contexts. Whereas he refers to other authors by name, he is referring to a certain author as Advaita Vidyācārya without mentioning any other name. Perhaps he may be refering to Govinda Dīkṣita.

ŚRI TYĀGARĀJA DIKṢITA (श्रीत्यागराजदीक्षितः)

Śrī Tyāgarāja Dīkṣita, otherwise called Rāju Śāstri, was a native of Mannargudi. He belonged to the line of the illustious Appayya Dīkṣita. He was a versatile scholar in all the Śāstras. He studied Tarka Śāstra under Nārāyana Yatīndra and Muktāvali under Gopalācārya. He studied Vyākarana under Chinnanna Dīkṣita of Kumbhakonam, Mīmāmsā under Raghunātha Śāstri of Kumbakonam and Vedānta under Svayamprakaśa Svāmī. He is said to have written about 30 Granthas, the importaut ones being Sadvidyā Vīlāsa expounding the Sadvidyā of the Chāndogya Upaniṣad and Nyayenduśekhāra, a criticism of Nyāya Bhsākara, a Vaiṣṇava Grantha. He was born in the year 1813, lived to a very old age, and died in the beginning of the present century.



Brahmasri Raju Sastri



Mahamahopadhyaya
N. S. Ananthakrishna Sastri



Karur Subramania Sastri



Painganadu Ganapathi Sastri



Karungulam Krishna Sastri



Sri Ramasubba Sastri

ŚRĪ RĀMASUBRAHMANYA ŚĀSTRI (श्रीरामसुब्रह्मण्यशास्त्री)

Śrī Rāmasubrahmanya Śāstrī, commonly known as Rāmasubbā Śāstrigal of Tiruviśanallur was the son of Rāmaśankara Śāstri and the grandson of Aśvatthanārāyaṇa Śastrī. He was a great Mīmāmsa scholar. He lived towards the close of the 19th and the beginning of the 20th century. He had leanings towards Viṣṇu. He is the author of many works. His works are : (1) Śastraikya Bhanga Vāda, (2) Chandrikā Khaṇḍana, a polemic work criticising Chandrikā, a Dvaita work, (3) Ānandārtavāda, (4) Omkaranādārtha, (5) Nirviśeṣa vāda, (6) Brahma Sūtra Tattvārtha Vilāsa, (7) Bhaṣyānanda Prakaranam, (8) Matarahasya Ratnāvali, (9) Vedānta sūtra Muktāvali Tīka Tattvartha Vibodhana, (10) Viṣṇu Tattva Rahasya, (11) Brahma Vidyā Muktāphala, (12) Bhaṣya Gāmbhīrya Nirṇaya, (13) a commentary on Bhagavad Gītā, (14) Atharvaśiropaniṣad Vilāsa, (15) Kaivalyopaniṣad Vilāsa, (16) Svetāśvataropanisad Vilāsa, (17) Jagat Karanatha Vilasa, (18) Bhāttakalpataru, a commentary on Bhātta Dīpikā, (19) Datthāśaucha Vyavasthapana Vāda, (20) Dharma Vivecana, (21) Raghuvīra Vrittastava, (22) Alankāra Śāstra Sangraha and (23) Sarva Vedānta Sarvamata Tattvārtha Vilāsa.

ŚRI KṚṢṆA MIŚRA

Śrī Kriṣṇa Miśra is the author of Prabodha Chandrodaya. He seems to belong to Khajuraho in the Chandella Principality in Rajastan which was also known as Jajabhukti. Prabodhachandrodaya is an allegorical drama written at the instance of one Gopala. Kriṣṇa Miśra seems to have been a contemporary of Kirtivarman (1060—1100 A. D.). It is said that he wrote this work to inculcate Vedantic ideas into the mind of one of his disciples who was rather worldly-minded.

ŚRI SUBRAHMAṆYA ŚĀSTRI (श्रीसुब्रह्मण्यशास्त्री)

Śrī Subrahmaṇya Śāstrī was the son of Śrī Rāmasvāmi Śarman. He was born in the village of Kāvasseri at Palghat, in Malabar Dt. in the year 1879. He studied Nyāya under Angāḍipuram Subrahmaṇya Śāstrī in the Mahāraja's Samskrit College at Tiruppunitura, Vyākaraṇa in Kāśi, and Gaṇita Śāstra under Munḍayal Nambūdri in Nīlāmbur. He then migrated to Karur where he died in 1947. He has written a commentary on the Bhāmatī of Vācaspati Miśra, called Bhāmati Vivarana (भामतीविवरण). His other works are (2) Siddhānta Ratnamālā, a commentary on Taraka Sangraha, (3) Ghaṭabhāṣya Vyākhyā, (4) Sānkhya Tattva Kaumudī Vyākhya (5) Yogavāchaspatya Vyākhya, (6) Vyākaraṇa Sūtra Vrtti and (7) Gunadinakarīya Vyākhya. Besides these he has written commentaries on all the 10 Upaniṣads except the Bṛhadāraṇyaka.

ŚRI KARUNGULAM KṚṢṆA ŚĀSTRI

Śrī Kṛṣṇa Śāstri was born in a respectable family in Karungulam on the banks of the Tamraparani in Tinnevelly District (Madras State). He studied Nyāya and Vedanta under Sri Harihara Śāstri at Chidambaram. He was sometime a teacher in Vedaraṇyam Śāstra Pātaśālā. He held the post of the Advaita Sabha Pandit at Kumbakonam from 1912 to 1919. He was the Principal of the Chittur Pātaśāla from 1919 to 1926. He became the Principal of the Sanskrit College, Mylapore, Madras in 1927 and held the post till 1938. He took sannyāsa in 1939 and attained Siddhi in the same year. He has written two Advaitic works, Brahma Sūtra Ānuguṇya Siddhi and Adhikaraṇa Chatuṣṭayi.

In his Ānuguṇya Siddhi he tries to prove by a consideration of *only the words* of the Brahma Sūtra and *without any extraneous authority*, that the Brahma Sūtras support only the Advaitic interpretation put upon them by Śrī Śankara.

ŚRI ANANTAKṚṢṆA ŚĀSTRI (श्रीअनन्तकृष्णशास्त्री)

Śrī Anantakṛṣṇa Śāstrī is an important writer on Advaita Vedanta. He was born in 1886 in Nūraṇi in Palghat District. After studying in the Chittoor Pātaśālā, Cochin, he joined the Chidamabaram Pātaśālā and studied Vyākaraṇa under Śrī Harihara Śāstrī. He then joined the Madras Samskrit College and studied Vedanta and Mīmāmśa under Pañcāpageśa Śaśtrī and Venkatasubba Śāstrī. He served as a Pandit at the Tirupati Samskrit College from 1911 to 1917. He was for some time the principal of the Samskrit college at Kallidaikurichi. In 1917, he accepted the offer of a post of a lecturer in the post-graduate department at the Calcutta

University and held that post till his retirement in 1947. He has made a critical study of all Schools of Vedānta and is a fluent speaker in Samskrit. He has written a commentary on (1) Brahma Sūtra Bhāṣya called Prabhā (प्रभा), (2) a commentary on Dharmarājādhvarī's Vedānta Paribhāṣā and (3) a commentary on Karmapradīpa. Besides these commentaries he has written independent works namely, (4) Vedānta Rakṣamaṇi (वेदान्तरक्षामणि), a reply to an attack on Advaita by Kapisthala Deśikācārya, (5) Advaita Dīpikā (अद्वैतदीपिका), (6) Advaita Martaṇḍa (अद्वैतमार्तण्ड), another polemic work, (7) Vivāha Samaya Mīmāmsā, (8) Abdhi Yāna (अब्धियान) Nirṇaya, (9) Mīmāmsa Śāstra Sangraha, (10) Sanātana Dharma Pradīpa, (11) Saugandhika Vimarśa, another polemic work and (12) Śatabhūṣaṇī, in reply to Śatadūṣaṇī of Vedānta Deśika

ŚRI BELLAMKOṆḌA RĀMARĀYAKAVI (श्रीबेलंकोण्डरामरायकविः)

Śrī Bellamkoṇḍa Rāmarāyakavi was a versatile writer of Andhra Deśa. He was born in the year 1875 in the village of Pamidipaḍu in the Narasaraopet Taluk in the district of Guntur. He studied Vyākaraṇa under one Purighalla Rāma Śāstrī and Nyāya under one Purighalla Subrahmaṇya Śāstrī. He is said to have been an ardent devotee of Śrī Hayagrīva and it is said that his Vedānta knowledge was due to the grace of Śrī Hayagrīva. He was a great critic of the philosophy of Rāmānuja. He has written more than 100 works. Some of them have been pubished, some unpublished, while many others are known only by their names. His works are :-(1) Bhagavad Gītā Bhāṣyārka Prakāśika (भगवद्गीताभाष्यार्कप्रकाशिका), (2) Vedānta Kaustubha (वेदान्तकौस्तुभ), (3) Śārīraka Chatussūtrī Vicāra (शारीरकचतुस्सूत्रीविचारः), (4) Vedānta Muktāvalī, (5) Advaita Vijaya, (6) Dehadehī Bhava Nirmoolana, (7) Trimata Samarthana, (8) Advaitāmṛta, (9) Vedānta Sangraha, (10) Vedānta Dīpikā, (11) Vedānta Dinakara, (12) Vedānta Tatvāmṛta, (13) Advaitānyamata Khanḍana and (14) Mokṣa Prasāda. Besides these he has written many stotras and Kāvyas.

AYYAṆṆA DIKṢITA (अय्यण्णदीक्षितः)

Ayyaṇṇa Dikṣita was the disciple of Śridhara Venkateśvara, otherwise known as Ayyaval of Tiruvisanallur near Tiruvidamarudur. He seems to have been the son of one Venkata Kavi, author of Rādhā Mādhava Samvāda and other works and the brother of one Alagiri Kavi. He says he was an expert in Viṇā and also in Vedānta Sāstra. He seems to have lived in the middle of the 18th century. He is the author of Vyāsa Tātparya Nirṇaya. In this work he raises the question "of the various interpretations put on Vyāsa's Brahma Sūtra by Śri Śankara, Bhatta Bhāskara, Yādavaprakāśa, Rāmānuja, Madhva, Śrikaṇṭha etc., which is the one that can be regarded as the real intention of Vyāsa ?" In deciding this point, he adopts a new procedure. He says that a proper decision in this case cannot be given by a consideration of the various Srutis, Yuktis and Bhaṣya, and following the example of Vedānta Desika and Sudarśanācārya, he takes into consideration the opinion not only of those who are Madhyasthas (Neutrals), *i.e.*, who do not belong either to Advaita, Viśiṣtadvaita, Dvaita etc., but also of critics of Vedānta, namely Kapila, Kaṇāda, Gautama, Patañjali and Jaimini and also Pāśupatas and Pāñcarātras and shows that Śrī Śankara's Bhaṣya which is Advaitic should be regarded as the one that is after the heart of Vyāsa. In the 2nd Pariccheda of the work he establishes the non-difference (Abheda) between Śiva and Viṣṇu. At Venkatagiri a Vidvat Sadas seems to have been held where he threw a challenge to the Pandits and established the correctness of his view.

Śri Narakaṇṭirava Śāstri and Gaṇapati Śāstri were two Vedantic Scholars who lived at the close of the last and at the beginning of this century. Both of them are reported to have written many Advaitic works. But very few of them seem to be available now.

Śrī Narakaṇṭirava Śāstri was well-versed in Vedānta as well as Tarka and Alankāra Sāstras. He was the Professor of Tarka and Alankāra in the Venkatesvara Sanskrit Pāṭaśālā at Tirupati. He has written a good ṭīka on Vyāsa Tātparya Nirṇaya of Ayyaṇṇa Dikṣita. He seems to have been responsible for the printing and publication of Tatva Candrikā and Virodhavaruthini, two learned works on Advaita by Uma-

Śrī Gaṇpatī Śāstrī (श्रीगणपतिशास्त्री)

Śrī Gaṇapatī Śāstri was a native of Painganādu, a village near Mannārgudi in the Tanjore District. He studied Vyākaraṇa, Tarka and Vedānta under Śri Rāju Śāstri of Mannargudi. He had a good power of composing poems even in his teens and it is said that he wrote his Katākṣa Śataka when he was in his 17th year. In the village of Konerirajapuram on the banks of the Kīrtiman lived a good Āsthika gentleman named Sāmbaśiva Ayyar. He established the Śri Vidya Press at Kumbhakonam and wanted to publish a series of Advaita books under the title Advaita Manjari series. For this purpose he took the help of many Sanskrit Pandits of whom Gaṇapati Śāstri was one. Sāmbaśiva Ayyar wanted Gaṇapati Śāstri to come and settle at Konerirajapuram itself and teach students there. Gaṇapati Śāstri accordingly went and settled at that village. In Konerirajapuram, in addition to teaching he also continued his own study of Vedānta under one Pazhavaneri Swami. One Kandamangalam Svāmi had written 2 books "Dṛṣti Sṛṣti Vāda" and "Advaita Siddhanta Guru Candrikā". He took his Advaita Siddhanta Guru Candrikā to Raju Śāstri and requested him to go through the work and make any suggestion that he might consider necessary. Rāju Śāstri directed Gaṇapati Śāstri to go through the same. In the year, 1905, the Head of the Dvaraka Peetha sent from Hubli a set of seven questions in Vedanta to be answered by Pandits in the land. Gaṇapati Śāstri sent his answers. His answer was decided to be the best and he was conferred the title of Vedānta Keśari. On account of his vast learning the title "Kachchapi (Sarasvati)" was also conferred upon him by Kerala Varma. He is reported to have written works on almost all subjects. But most of them are known only by their names. Very few are now available. Among his works may be mentioned (1) Mukura, a commentary on the Vaidikābharaṇa (Published by the Annamalai University), (2) Dhruva Chrarita, (3) Thatāthaka Pariṇayam, (4) Jīva Vijaya Champu, (5) Katāksa Śatakam, (6) Thuraga Śatakam, (7) Nairguṇya Siddhi, (8) Gururaja Saptati, (9) Keṇopaniṣad Vritti, (10) Iśavaṣyopaṇisad Vritti, (11) Athaśabda Vicaram, (12) Pūrtha Praharam, (Vyakaraṇa) and (13) Śāriraka Mīmāmsa Rahasyam. He is said to have written about 100 works. He was the Sabha Pandit of the Advaita Sabha, Kumbhakonam. A small note on "Sravaṇa Vidhi Vācyārtha" by Gaṇapati Śāstri has been published ni the Diamond Jubilee number of the Advaita Sabha Kumbhakonam.

It is highly regrettable that whereas many of the works written prior to the 19 century are preserved to-day at least in manuscript form, many of the books written during the 19th century and later have been lost to us completely. This seems to be due to the fact that as the earlier works were written mostly on Palm-leaves, they were carefully preserved while the later works have been written, most of them, on paper (note books) with a view to get them printed and when owing to some reason or other it was not possible to print them, the manuscripts, not being properly taken care of have been destroyed.

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mahesvara and was instrumental in getting published Mahāvākyaratnāvali with its commentary Kiraṇāvali and Taptacakrānkana Vidhvamsanam. He was also the author of Yati Sārvabhaumopahara in praise of Śri Ādi Śaṇkara.



KHAṆḌANAGRANTHĀS

	Name of the Book	*Author's name*
1	Khaṇḍana Khaṇḍa Khādya	Śrī Harṣa
2	Tattva Pradīpikā	„ Chitsukha
3	Tattva Chandrikā	„ Umāmaheśvara
4	Tattva Kaustubha	„ Bhattoji Dīkṣita
5	Advaita Chintamoni	„ Sundareśa
6	-do-	„ Raṅgoji Bhatta
7	Advaita Tāraṇi	„ Nateśa Ārya
8	Advaita Dipika	„ Anantakṛṣṇa Śāstri
9	Advaita Brahma Siddhi	„ Sadānanda
10	Advaita Mārtaṇḍa	„ Anantakṛṣṇa Śāstri
11	Advaita Muktāsara	„ Lokanātha
12	Advaita Ratna	„ Mallana radhya
13	Advaita Sruti Bheda Nirāsa	„ Not known
14	Advaita Sāṁrājya	„ Kṛṣṇānanda Sarasvatī
15	Advaita Siddhāñjana	„ Not known
16	Advaita Siddānta Vidyotana	„ Brahmānanda Sarasvati
17	Advaita Siddhi	„ Madhusūdana Sarasvati
18	Laghu Chandrikā	„ Brahmānanda Sarasvati
19	Advaita Siddhi Vyākhyā	„ Balabhadra
20	Laghu Chandrikā Vyākhyā	„ Vittaleśa Upādhyāya
21	Advaitamoda	„ Vasudevābhayankar
22	Vedānta Kathaka	„ Not known
23	Ānandalaharī Vyakhya Chandrikā	„ Appayya Dīkṣita
24	Ārādhyādi Mata Khaṇḍana	„ Not known
25	Kutarka Khandana	„ -do-
26	Kutarka Nirāsa	„ -do-
27	Carvakādi Mata Khandana	„ -do-
28	Tattva Sankyana Khandana	„ -do-
29	Tattva Siddhi	„ -do-
30	Tattvaloka	„ Janārdana
31	Tantrādyadhikāri Nirṇaya	„ Bhaṭṭoji Dīkṣita
32	Taptacakrānka Khaṇḍana	„ Garudācala Yajvā
33	Taptamudra Khaṇḍana	„ Bhāskara Dīkṣita
34	Dṛśya Viṣayatā Khaṇḍana	„ Not known
35	Dvaita Khandaṇa	„ Svayamprakāśa Yati
36	Dvaita Nirāsa	Not known
37	Dvaita Mithyāttva Nirnaya	-do-
38	Nyāya Dīpāvali	-do-
39	Ānandānubhava	-do-
40	Nyāyendu Śekhara	Sri Thiagaraja Dīksita (Raju Sastrigal)
41	Padārtha Tattva Nirṇaya	„ Anandānubhava
42	Paramata Bhañjana	Not known
43	Parihāra Khaṇḍana	-do-
44	Bahuvidha Mata Khaṇḍana	-do-
45	Brahma Lakṣaṇa	-do-
46	Bhedadhikkāra	„ uṛsimhāśramī
47	Bheda Dhikkāra Nyakkārānkuas (Hunkāra)	„ Venkatanātha Bhatta
48	Brama Bhañjani	„ Mallādi Rāmakṛiṣṇa
49	Madhvamukha Mardana	„ Appayya Dīkṣita
50	Madhvamata Vidhvaṁsana	„ -do-
51	Madhvabhrānti Nirāsa	Not known
52	Madhvamata Khaṇḍana	„ Ānandāśrama
53	Madhvavidhvaṁsana	„ Ratnaketa Dīkṣita
54	Madhvamata Vidhvaṁsana	„ Bhattoji Dīkṣita
55	Madhvamukha Bhaṅga	„ Sūryanarāyaṇa
56	Madhva Siddhānta Bhañjana	„
57	Rāmānuja Sṛṅga Bhaṅga	„ Appayya Dīkṣita
58	Vadāvalī	„ Ratnaketa Dīkṣita
59	Virodha Avarūdhini	„ Umāmaheśvara
60	Vedānta Kalpalatika	„ Madhusūdana Sarasvatī
61	Samanvaya Sāmrājya	„ Hariharānanda Sarasvatī
62	Siddhānta Ratnamāla	„ Viśveśvara
63	Siddhānta Siddhāñjana	„ Kṛṣṇānanda Yati
64	Satabhūṣaṇī	„ Anantakṛṣṇa Śāstrī
65	Satadūṣaṇa Khaṇḍana	„ Not known
66	Hariharādvaita Bhūṣaṇa	„ Bodendhra
67	Harihara Bheda Dhikkāra	„ Bodendhra

प्रधान अद्वैतग्रन्थकार

१—श्रीब्रह्मानन्दी

अर्वाचीन ग्रन्थों से पता चलता है कि अबतक अद्वैत सम्प्रदाय के जितने ग्रन्थकार हो गये हैं उनमें से श्री ब्रह्मानन्दी बहुत पुराने ग्रन्थकार थे । अब इनका कोई ग्रन्थ हमें उपलब्ध नहीं है । परन्तु इतना विदित होता है कि उन्होंने छान्दोग्योपनिषद पर एक वार्तिक रचा है जिसका भाष्य श्री द्रविडाचार्यजी ने प्रणीत किया है । श्रीमच्छंकराचार्यजी अपने माण्डूक्यकारिका भाष्य में उल्लेख करते हैं—"सिद्धं तु निवर्तकत्वादिति आगमविदां सूत्रम्" (२-३२) । कहा जाता है कि यह सूत्र स्वयं ब्रह्मनन्दीजी का है । यही सूत्र और भी अनेक स्थानों पर उद्धृत किया गया है । श्री सर्वज्ञात्माजी ने अपने संक्षेपशारीरक नामक ग्रन्थ के तीसरे परिच्छेद में (२२७-२२९) दो अद्वैताचार्यों का विवरण दिया है । उनमें से एक को आत्रेय, अत्रिवंशज तथा वाक्यकार बताया गया है तो दूसरे को भाष्यकार बताया गया है ।

संक्षेपशारीरक के व्याख्याता श्री मधुसूदन सरस्वतीजी का विचार है कि ये वाक्यकार और भाष्यकार क्रमशः ब्रह्मनन्दीजी तथा द्रविडाचार्यजी ही हैं । इष्टसिद्धि नामक ग्रन्थ श्री-विमुक्तात्मा जी का रचा हुआ है और उसकी 'इष्टसिद्धि विवरण' नाम की व्याख्या श्री ज्ञानोत्तम जीने की है । उस व्याख्या में विमुक्तात्मा जी के वाक्यों का "सिद्धं तु निवर्तकत्वादिति चोक्तं वाक्यकारैः" का अर्थ प्रदर्शित करते हुए कहते हैं 'सिद्धं तत्त्वमस्यादिशास्त्रस्य प्रामाण्यं ब्रह्मात्मैक्या-भासवबुद्धयुत्पादनेनाविद्यातत्कार्यनिवर्तकत्वात्, न तु सविज्जनकत्वादित्युक्तं ब्रह्मनन्दिभिरित्यर्थः" अपरंच संक्षेपशारीरक के दूसरे व्याख्याकार श्री नृसिंहाश्रमजी भी यों बताते हैं—"ब्रह्मनन्दिनाऽपि छान्दोग्यषष्ठाध्यायव्याख्यानावसरे उक्तम्" । एक और व्याख्याता श्री रामतीर्थजी भी इसी आशय को—'ब्रह्मनन्दिनाऽप्याचार्येण छान्दोग्ये उक्तम्" के द्वारा स्पष्ट करते हैं । नृसिंहाश्रमीजी तथा रामतीर्थजी ये दोनों द्रविडाचार्य जी को "भाष्यकृद्द्रविडाचार्यवचनात्" "नन्दिकृतग्रन्थ-भाष्यकारः द्रविडाचार्यः" के द्वारा निर्देश करते हैं ।

ब्रह्मसूत्रशांकरभाष्य के व्याख्याकार श्री वाचस्पतिमिश्रजी भी अपनी "भामती" के प्रकृत्य-त्यधिकरण की (१-४-२७) सूत्र व्याख्या में स्पष्टरूप से यों उल्लेख करते हैं—इयं चोपादान-परिणामादि भाषा न विकाराभिप्रायेण, अपितु यथा सर्पस्योपादानं रज्जुः, एवं ब्रह्म जगदुपादानं द्रष्टव्यम् । न खलु नित्यस्य निष्कलस्य ब्रह्मणः सर्वात्मना एकदेशेन वा परिणामस्संभवति नित्यत्वा-दनेकदेशत्वादित्युक्तम्" । भामती के व्याख्याकार श्री अमलानन्दजी भी "भास्करस्त्विह बभ्राम 'योनिरिति परिणामादिति' च सूत्रनिर्देशात्, छान्दोग्यवाक्यकारेण ब्रह्मनन्दिना 'परिणामस्तु स्यात्' इत्यभिधानाच्च परिणामवादो वृद्धसंमत इति । तं प्रतिबोधयति इयच्चेति । ब्रह्मनन्दि-नांहि 'नासतोऽनिष्पाद्यत्वात् प्रवृत्यानर्थक्यं तु सत्त्वाविशेषात्' इति सदसत्पक्षप्रतिक्षेपेण पूर्व-पक्षमादर्श्य, 'न संव्यवहारमात्रत्वात्' इत्यनिर्वचनीयता सिद्धान्तिता । अतः 'परिणामस्तु' इति मिथ्यापरिणामाभिप्रायम्, सूत्रं त्वेतदभिप्रायमेवेत्यर्थः" बताते हुए उक्त बात को सिद्ध करते हैं । इन सभी बातों से साफ़ मालूम होता है कि ब्रह्मनन्दीजी विवर्तवाद के माननेवाले बहुत पुराने ग्रन्थकार थे ।

२—श्रीद्रविडाचार्यजी

श्रीमच्छङ्कराचार्य जी के पहले जितने प्राचीन ग्रन्थकार हो गये हैं उन में श्री द्रविडाचार्यजी का भी नाम स्मरण किया जाता है । श्रीशंकराचार्यजी के छान्दोग्यभाष्य के व्याख्याकार श्री आनन्दगिरिजी भी 'अल्पग्रन्थमिदमारभ्यते' की टीका करते हुए यों कहते हैं—'द्राविडं भाष्यं प्रणीतम्, तत्किमनेन इत्याशङ्क्याह—अल्पग्रन्थमिति' । इससे मालूम पड़ता है कि शांकरभाष्य के पहले ही श्री द्रविडाचार्यजी ने छान्दोग्य पर अपना भाष्य रचा था । पूर्वोक्त के अनुसार यह ग्रन्थ ब्रह्मनन्दीजी के छान्दोग्यवार्तिक पर द्रविडाचार्यजी की व्याख्या हो । श्री द्रविडाचार्यजी का कोई भी ग्रन्थ अब प्राप्य नहीं है । श्री शंकराचार्यजी बृहदारण्यक भाष्य में 'किरात पोषित राजकुमार' की कथा प्रस्तुत करते हैं ।

कहा जाता है कि यह कथा स्वयं श्री द्रविडाचार्यजी की बतायी हुई है । अपरंच छान्दोग्य भाष्य के मधुविद्याप्रसंग में श्रीशंकराचार्यजी द्रविडाचार्यजी के कई वाक्यों को उद्धृत करते हैं । ब्रह्मसूत्र भाष्य के ज्योतिश्चरणाधिकरण में "य एतामेवं ब्रह्मोपनिषदं वेद" इत्यत्र हि वेदोपनिषद-मिति व्याचक्षते' का उल्लेख किया गया है । ऐसा माना जाता है कि श्रीशंकराचार्यजी ने इन वाक्यों द्वारा द्रविड़ाचार्यजी की तरफ़ ही इशारा किया है । श्री वाचस्पति मिश्रजी भी समन्वया-धिकरण में यों निर्देश करते हैं—"यथाऽऽहुर्द्रविडाचार्याः—'संहरणाद्वा संवरणाद्वा स्वात्मी-भावात् वायुस्संवर्गः' इति ।" संक्षेपशारीरक तथा उसकी व्याख्याओं में तो श्री द्रविडाचार्यजी का स्पष्टविवरण दिया गया ही है ।

KHANDANAGRANTHĀS

	Name of the Book	*Author's name*
1	Khaṇḍana Khaṇḍa Khādya	Śrī Harṣa
2	Tattva Pradīpikā	„ Chitsukha
3	Tattva Chandrikā	„ Umāmaheśvara
4	Tattva Kaustubha	„ Bhattoji Dīkṣita
5	Advaita Chintamoni	„ Sundareśa
6	-do-	„ Raṅgoji Bhatta
7	Advaita Tāraṇi	„ Nateśa Ārya
8	Advaita Dipika	„ Anantakṛṣṇa Śāstri
9	Advaita Brahma Siddhi	„ Sadānanda
10	Advaita Mārtaṇḍa	„ Anantakṛṣṇa Śāstri
11	Advaita Muktāsara	„ Lokanātha
12	Advaita Ratna	„ Mallana radhya
13	Advaita Sruti Bheda Nirāsa	„ Not known
14	Advaita Sāṁrājya	„ Kṛṣṇānanda Sarasvatī
15	Advaita Siddhāñjana	„ Not known
16	Advaita Siddānta Vidyotana	„ Brahmānanda Sarasvati
17	Advaita Siddhi	„ Madhusūdana Sarasvati
18	Laghu Chandrikā	„ Brahmānanda Sarasvati
19	Advaita Siddhi Vyākhyā	„ Balabhadra
20	Laghu Chandrikā Vyākhyā	„ Vittaleśa Upādhyāya
21	Advaitamoda	„ Vasudevābhayankar
22	Vedānta Kathaka	„ Not known
23	Ānandalaharī Vyakhya Chandrikā	„ Appayya Dīkṣita
24	Ārādhyādi Mata Khaṇḍana	„ Not known
25	Kutarka Khandana	„ -do-
26	Kutarka Nirāsa	„ -do-
27	Carvakādi Mata Khaṇḍana	„ -do-
28	Tattva Sankyana Khaṇḍana	„ -do-
29	Tattva Siddhi	„ -do-
30	Tattvaloka	„ Janārdana
31	Tantrādyadhikāri Nirṇaya	„ Bhattoji Dīkṣita
32	Taptacakrānka Khaṇḍana	„ Garudācala Yajvā
33	Taptamudra Khaṇḍana	„ Bhāskara Dīkṣita
34	Drśya Viṣayatā Khaṇḍana	„ Not known
35	Dvaita Khaṇḍaṇa	„ Svayamprakāśa Yati

	Name of the Book	*Author's Name*
36	Dvaita Nirāsa	Not known
37	Dvaita Mithyāttva Nirnaya	-do-
38	Nyāya Dīpāvali	-do-
39	Ānandānubhava	-do-
40	Nyāyendu Śekhara	Sri Thiagaraja Dīksita (Raju Sastrigal)
41	Padārtha Tattva Nirṇaya	„ Anandānubhava
42	Paramata Bhañjana	Not known
43	Parihāra Khaṇḍana	-do-
44	Bahuvidha Mata Khaṇḍana	-do-
45	Brahma Lakṣaṇa	-do-
46	Bhedadhikkāra	„ uṛsimhāśramī
47	Bheda Dhikkāra Nyakkārānkuas (Hunkāra)	„ Venkatanātha Bhatta
48	Brama Bhañjani	„ Mallādi Rāmakṛiṣṇa
49	Madhvamukha Mardana	„ Appayya Dīkṣita
50	Madhvamata Vidhvaṁsana	„ -do-
51	Madhvabhrānti Nirāsa	Not known
52	Madhvamata Khaṇḍana	„ Ānandāśrama
53	Madhvavidhvaṁsana	„ Ratnaketa Dīkṣita
54	Madhvamata Vidhvaṁsana	„ Bhattoji Dīkṣita
55	Madhvamukha Bhaṅga	„ Sūryanarāyaṇa
56	Madhva Siddhānta Bhañjana	„
57	Rāmānuja Sṛṅga Bhaṅga	„ Appayya Dīkṣita
58	Vadāvalī	„ Ratnaketa Dīkṣita
59	Virodha Avarūdhini	„ Umāmaheśvara
60	Vedānta Kalpalatika	„ Madhusūdana Sarasvatī
61	Samanvaya Sāmrājya	„ Hariharānanda Sarasvatī
62	Siddhānta Ratnamāla	„ Viśveśvara
63	Siddhānta Siddhāñjana	„ Kṛṣṇānanda Yati
64	Satabhūṣaṇī	„ Anantakṛṣṇa Śāstrī
65	Satadūṣaṇa Khaṇḍana	„ Not known
66	Hariharādvaita Bhūṣaṇa	„ Bodendhra
67	Harihara Bheda Dhikkāra	„ Bodendhra

प्रधान अद्वैतग्रन्थकार

१—श्रीब्रह्मानन्दी

अर्वाचीन ग्रन्थों से पता चलता है कि अवतक अद्वैत सम्प्रदाय के जितने ग्रन्थकार हो गये हैं उनमें से श्री ब्रह्मानन्दी बहुत पुराने ग्रन्थकार थे। अब इनका कोई ग्रन्थ हमें उपलब्ध नहीं है। परन्तु इतना विदित होता है कि उन्होंने छान्दोग्योपनिषद पर एक वार्तिक रचा है जिसका भाष्य श्री द्रविडाचार्यजी ने प्रणीत किया है। श्रीमच्छंकराचार्यजी अपने माण्डूक्यकारिका भाष्य में उल्लेख करते हैं—"सिद्धं तु निवर्तकत्वादिति आगमविदां सूत्रम्" (२-३२)। कहा जाता है कि यह सूत्र स्वयं ब्रह्मनन्दीजी का है। यही सूत्र और भी अनेक स्थानों पर उद्धृत किया गया है। श्री सर्वज्ञात्माजी ने अपने संक्षेपशारीरक नामक ग्रन्थ के तीसरे परिच्छेद में (२२७-२२९) दो अद्वैताचार्यों का विवरण दिया है। उनमें से एक को आत्रेय, अत्रिवंशज तथा वाक्यकार वताया गया है तो दूसरे को भाष्यकार वताया गया है।

संक्षेपशारीरक के व्याख्याता श्री मधुसूदन सरस्वतीजी का विचार है कि ये वाक्यकार और भाष्यकार क्रमशः ब्रह्मनन्दीजी तथा द्रविडाचार्यजी ही हैं। इष्टसिद्धि नामक ग्रन्थ श्री-विमुक्तात्मा जी का रचा हुआ है और उसको 'इष्टसिद्धि विवरण' नाम की व्याख्या श्री ज्ञानोत्तम जीने की है। उस व्याख्या में विमुक्तात्मा जी के वाक्यों का "सिद्धं तु निवर्तकत्वादिति चोक्तं वाक्यकारैः" का अर्थ प्रदर्शित करते हुए कहते हैं 'सिद्धं तत्त्वमस्यादिशास्त्रस्य प्रामाण्यं ब्रह्मात्मैक्या-भासबुद्ध्युत्पादनेनाविद्यातत्कार्यनिवर्तकत्वात्, न तु सविज्जनकत्वादित्युक्तं ब्रह्मनन्दिभिरित्यर्थः" अपरंच संक्षेपशारीरक के दूसरे व्याख्याकार श्री नृसिंहाश्रमजी भी यों वताते हैं—"ब्रह्मनन्दिनाऽपि छान्दोग्यषष्ठाध्यायव्याख्यानावसरे उक्तम्"। एक और व्याख्याता श्री रामतीर्थजी भी इसी आशय को—'ब्रह्मनन्दिनाऽप्याचार्येण छान्दोग्ये उक्तम्" के द्वारा स्पष्ट करते हैं। नृसिंहाश्रमीजी तथा रामतीर्थजी ये दोनों द्रविडाचार्य जी को "भाष्यकृद्द्रविडाचार्यवचनात्" "नन्दिकृतग्रन्थ-भाष्यकारः द्रविडाचार्यः" के द्वारा निर्देश करते हैं।

ब्रह्मसूत्रशांकरभाष्य के व्याख्याकार श्री वाचस्पतिमिश्रजी भी अपनी "भामती" के प्रकृत्य-त्यधिकरण की (१-४-२७) सूत्र व्याख्या में स्पष्टरूप से यों उल्लेख करते हैं—इयं चोपादान-परिणामादि भाषा न विकाराभिप्रायेण, अपितु यथा सर्पस्योपादानं रज्जुः, एवं ब्रह्म जगदुपादानं द्रष्टव्यम्। न खलु नित्यस्य निष्कलस्य ब्रह्मणः सर्वात्मना एकदेशेन वा परिणामस्संभवति नित्यत्वा-दनेकदेशत्वादित्युक्तम्"। भामती के व्याख्याकार श्री अमलानन्दजी भी "भास्करस्त्विह वभ्राम 'योनिरिति परिणामादिति' च सूत्रनिर्देशात्, छान्दोग्यवाक्यकारेण ब्रह्मनन्दिना 'परिणामस्तु स्यात्' इत्यभिधानाच्च परिणामवादो वृद्धसंमत इति। तं प्रतिबोधयति इयच्चेति। ब्रह्मनन्दि-नांहि 'नासतोऽनिष्पाद्यत्वात् प्रवृत्यानर्थक्यं तु सत्त्वाविशेषात्' इति सदसत्पक्षप्रतिक्षेपेण पूर्व-पक्षमादर्श्य, 'न संव्यवहारमात्रत्वात्' इत्यनिर्वचनीयता सिद्धान्तिता। अतः 'परिणामस्तु' इति मिथ्यापरिणामाभिप्रायम्, सूत्रं त्वेतदभिप्रायमेवेत्यर्थः" वताते हुए उक्त वात को सिद्ध करते हैं। इन सभी वातों से साफ़ मालूम होता है कि ब्रह्मनन्दीजी विवर्तवाद के माननेवाले बहुत पुराने ग्रन्थकार थे।

२—श्रीद्रविडाचार्यजी

श्रीमच्छङ्कराचार्य जी के पहले जितने प्राचीन ग्रन्थकार हो गये हैं उन में श्री द्रविडाचार्यजी का भी नाम स्मरण किया जाता है। श्रीशंकराचार्यजी के छान्दोग्यभाष्य के व्याख्याकार श्री आनन्दगिरिजी भी 'अल्पग्रन्थमिदमारभ्यते' की टीका करते हुए यों कहते हैं—'द्राविडं भाष्यं प्रणीतम्, तत्किमनेन इत्याशङ्क्याह—अल्पग्रन्थमिति'। इससे मालूम पड़ता है कि शांकरभाष्य के पहले ही श्री द्रविडाचार्यजी ने छान्दोग्य पर अपना भाष्य रचा था। पूर्वोक्त के अनुसार यह ग्रन्थ ब्रह्मनन्दीजी के छान्दोग्यवार्तिक पर द्रविडाचार्यजी की व्याख्या हो। श्री द्रविडाचार्यजी का कोई भी ग्रन्थ अब प्राप्य नहीं है। श्री शंकराचार्यजी वृहदारण्यक भाष्य में 'किरात पोषित राजकुमार' की कथा प्रस्तुत करते हैं।

कहा जाता है कि यह कथा स्वयं श्री द्रविडाचार्यजी की वतायी हुई है। अपरंच छान्दोग्य भाष्य के मधुविद्याप्रसंग में श्रीशंकराचार्यजी द्रविडाचार्यजी के कई वाक्यों को उद्धृत करते हैं। ब्रह्मसूत्र भाष्य के ज्योतिश्चरणाधिकरण में "य एतामेवं ब्रह्मोपनिषदं वेद" इत्यत्र हि वेदोपनिषद-मिति व्याचक्षते' का उल्लेख किया गया है। ऐसा माना जाता है कि श्रीशंकराचार्यजी ने इन वाक्यों द्वारा द्रविडाचार्यजी की तरफ़ ही इशारा किया है। श्री वाचस्पति मिश्रजी भी समन्वया-धिकरण में यों निर्देश करते हैं—"यथाऽऽहुर्द्रविडाचार्याः—'संहरणाद्वा संवरणाद्वा स्वात्मी-भावात् वायुस्संवर्गः' इति।" संक्षेपशारीरक तथा उसकी व्याख्याओं में तो श्री द्रविडाचार्यजी का स्पष्टविवरण दिया गया ही है।

अद्वैत संप्रदाय के संन्यासी लोग व्यास पूजा के अवसर पर कई आचार्य पुरुषों की पूजा करते हैं जिनमें श्री द्रविडाचार्यजी भी एक हैं। श्री बालकृष्णानन्दजी ने, जो कि अभिनवद्रविडाचार्य के नाम से मशहूर हो गये हैं, ब्रह्मसूत्रशांकर भाष्य पर श्लोकवार्तिक की रचना की है। समन्वयाधिकरण के अन्त में "अपिचाहु :—

गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात्।
सद्ब्रह्मात्माहमित्येवं बोधे कार्यं कथं भवेत्॥
अन्वेष्टव्यात्मविज्ञानात्प्राक्प्रमातृत्वमात्मनः।
अन्विष्टः स्यात्प्रमातैव पाप्मदोषादिवर्जितः॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः।
लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात्॥"

की व्याख्या करते हुए वे अपना यह विचार प्रकट करते हैं कि ये श्लोक स्वयं श्री द्रविडाचार्यजी के लिखे हुए हैं।

३—श्रीगौडपादाचार्य जी

आजकल जितने अद्वैत ग्रन्थों का पता हमें मिलता है उन सब के रचयिता आचार्यपुरुष श्री गौडपादाचार्यजी के बाद के हैं, ऐसा माना जाता है। श्री शंकराचार्यजी ने श्रीगौडपादाचार्यजी की कारिका पर भाष्य निर्माण किया है। उसकी व्याख्या में श्री आनन्दगिरिजी का कहना है कि गौडपादाचार्यजी बदरिकाश्रम में श्रीमन्नारायण की तपस्या में लगे हुए थे। श्रीबालकृष्णानन्द सरस्वती जी भी अपने वार्तिक में यों स्मरण करते हैं—गौडचरणाः कुरुक्षेत्रगतहीरावतीनदीतीरभवगौडजातिश्रेष्ठाः देशविशेषभवजातिनाम्नैव प्रसिद्धाः द्वापरयुगमारभ्यैव समाधिनिष्ठत्वेन आधुनिकैर्जनैरपरिज्ञातविशेषाभिधानाः सामान्यनाम्नैव लोके विख्याताः"। द्वापर युग से ही गौडपादाचार्यजी समाधिमग्न रहे थे। इस से यह प्रमाणित होता है कि श्री गौडपादाचार्यजी श्री शुकजी के शिष्य ही थे जैसा कि गुरुपरंपरा में बताया गया है। ऐसा समझ पड़ता है कि श्रीगौडपादाचार्य जी अपनी जन्मभूमि को छोड़ कर कहीं सुदूर जा बसे थे। श्रीगौडपादाचार्य जी का मुख्यग्रन्थ माण्डूक्य कारिका है। उत्तरगीता भाष्य, सांख्यकारिकाभाष्य, नृसिंहतापिनीयोपनिषद्भाष्य, दुर्गासप्तशती भाष्य भी उनके ही रचे हुए हैं। ऐसा माना जाता है। इन ग्रन्थों के अलावा श्रीविद्यासंप्रदाय के अनुसार उन्होंने विद्यारत्न सूत्र तथा सुभगोदय नाम के दो और ग्रन्थों की रचना स्वतन्त्र रूप से की है।

४—श्रीभर्तृहरि जी

श्रीशंकराचार्यजी के पहले जितने अद्वैत ग्रन्थकार हो गये हैं उन में से श्री भर्तृहरिजी भी एक थे। उन्होंने वाक्यपदीय नाम का एक ग्रन्थ का प्रणयन किया है जो पाणिनीय व्याकरण से निकटतम संबन्ध रखता है। उस ग्रन्थ में अद्वैतवाद के संबन्ध में बहुत-सी बातें दूसरे अद्वैतग्रन्थों की अपेक्षा स्पष्टरूप से बतायी गयी है। वे इस बात का विवरण देते हैं कि ब्रह्म सत्य है और सारा दृश्यमान प्रपञ्च उसी ब्रह्म का विवर्त है।

"उपायाः शिक्षमाणानां बालनामुपलालनाः।
असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते॥"

यह श्लोक उन्हीं भर्तृहरिजी का माना जाता है। भर्तृहरिशतकत्रय नामक ग्रन्थ भी इन्हीं का है।

५—श्रीसुन्दरपाण्ड्य जी

ये भी श्री शंकराचार्य जी के पुराने ग्रन्थकार थे। इन का कोई ग्रन्थ अब नहीं मिलता है। ब्रह्मसूत्रभाष्य के समन्वयाधिकरण के अन्त में "गौणमिथ्यात्मन" आदि श्लोकों के भाष्य पर श्री पद्मपादजी ने अपनी पञ्चपादिका नामक व्याख्या में बताते हैं—"प्रसिद्धमेतद्ब्रह्मविदामिति पूर्वोक्तं न्यायं संक्षेपतः संगृह्णाति—गौणमिथ्यात्मन इति"। आत्मस्वरूपाचार्यजी भी, जिन्होंने पञ्चपादिका की 'प्रबोधपरिशोधिनी' नामक व्याख्या रची है, कहते हैं—'श्लोकत्रयं सुन्दरपाण्ड्यप्रणीतं प्रमाणयतीत्याह—प्रसिद्धमिति'।

माधवमन्त्री जी भी, जिन्होंने तात्पर्य दीपिका नाम की व्याख्या सूतसंहिता पर रची है, मुक्तिकाण्ड के चौथे अध्याय के बारहवें श्लोक की व्याख्या करते हुए पूर्वोक्त भाष्य के अन्तिम श्लोक का प्रस्ताव करके यों निर्देश करते हैं—'तथा सुन्दरपाण्ड्यवार्तिकमपि'। अमलानन्दजी भामती व्याख्याकल्पतरु के वेधाद्यधिकरण में (३-३-२७) यह उल्लेख करते हैं—

'आह चात्र निदर्शनमाचार्यसुन्दरपाण्ड्यः—
"निःश्रेण्यारोहणप्राप्यं प्राप्तिमात्रोपपादि च।
एकमेव फलं प्राप्तुमुभावारोहतो यदा।
एकसोपानवर्त्येको भूमिष्ठश्चापरस्तयोः।
उभयोश्च जवस्तुल्यः प्रतिबन्धश्च नान्तरा॥
विरोधिनोस्तदैको हि तत्फलं प्राप्नुयात्तयोः।
प्रथमेन गृहीतेऽस्मिन् पश्चिमोऽवतरेन्मुधा॥" इति।

कुमारिलभट्टजी अपने तन्त्रवार्तिक के बलाबलाधिकरण में अमलानन्दजी के तीन श्लोकों के साथ

तेन यद्यपि सामर्थ्यं प्रत्येकं सिद्धमन्यदा ।
तथाऽपि युगपद्भावे जघन्यस्य निराक्रिया ।।
अन्यथैव हि शून्येषु दुर्बलैरपि चर्यते ।
अन्यथा बलवद्ग्रस्तैः सर्वशक्तिक्षये सति ।।

दो श्लोक भी जुड़ा दिये हैं। भट्टसोमेश्वरजी, जिन्हों ने न्यायसुधा नाम की व्याख्या तन्त्रवार्तिक पर की है, इन श्लोकों के बारे में विवरण देते हुए बतलाते हैं 'वृद्धानां श्लोकपञ्चकम्'। कहा जाता है कि यहां का वृद्ध शब्द श्री सुन्दरपाण्ड्यजी को सूचित करता है। ऐसा मालूम पड़ता है कि आचार्य सुन्दर पाण्ड्यजी का समय श्री कुमारिल भट्टजी के पहले का था, उन्होंने पूर्वमीमांसा तथा उत्तरमीमांसा के बारे में कई ग्रन्थ रचे होंगे और श्रीकुमारिलभट्ट तथा श्री शंकराचार्यजी इन दोनों ने उन ग्रन्थों का अवलोकन भी किया होगा।

६—श्रीगोविन्दभगवत्पाद जी

श्री गोविन्द भगवत्पाद जी श्रीशंकराचार्य जी के गुरु थे। पूर्वाश्रम में इनका नाम चन्द्रशर्मा था। ऐसा माना जाता है कि इन्हीं की कृपा से पातञ्जलमहाभाष्य हमें वर्तमानरूप में प्राप्त हुआ है। श्रीरामभद्रदीक्षितजी के पतञ्जलिविजय नामक ग्रन्थ में इनके पूर्वाश्रम का विवरण बताया गया है। गुरु की खोज में निकलते हुए श्रीशंकराचार्यजी इन्हीं की सेवा में पहुँचे और इनके शिष्य भी बने। श्रीगोविन्दभगवत्पाद जी ने श्रीशंकराचार्य जी को उपदेश प्रदान किया तथा उन्हीं की आज्ञा से शंकराचार्यजी ने प्रस्थानत्रय भाष्य रचना भी की थी, ऐसा विश्वास किया जाता है। अद्वैतानुभूति तथा योगतारावली नाम के दो ग्रन्थ इनके रचे माने जाते हैं, परन्तु आजकल ये दोनों ग्रन्थ श्री शंकराचार्यजी की कृतियों में ही गिने जाते हैं। श्री शंकराचार्यजी अपने विवेक चूड़ामणि के प्रथम श्लोक में यों कहकर गुरुवन्दना करते हैं—'गोविन्दं परमानन्दं मद्गुरुम्'।

७—श्रीशंकराचार्य जी

इसमें सन्देह नहीं कि अद्वैताचार्यों में प्रथम स्थान इन्हीं को प्राप्त हुआ है। हम कह सकते हैं कि इन्हों ने अद्वैत की नींव पक्की की थी। इन के पहले श्री गौडपाद आदि आचार्य पुरुषों ने ग्रन्थों का सृजन तो कर दिया था, फिर भी इन्हों ने अपना पूरा जीवन अद्वैत के प्रचार तथा स्थिर करने में बिताया था। इन्होंने स्पष्टरूप से इस बात का निरूपण कर दिया था कि अद्वैत ही उपनिषदों का चरम निष्कर्ष है। प्रस्थानत्रय भाष्य के अलावा इन्हों ने कई अद्वैत प्रकरण ग्रन्थों, अद्वैतस्तोत्रों तथा विभिन्न स्तोत्रग्रन्थों की भी रचना की है। इन के प्रकरण ग्रन्थों का अध्ययन करने पर यह मालूम हो सकता है कि अद्वैतसाक्षात्कार ही मुख्य लक्ष्य है तथा उनके बताये हुए मार्गों का अनुसरण करने पर ही वह प्राप्त किया जा सकता है।

८—श्रीपद्मपादाचार्य

ये श्रीशंकराचार्य जी के प्रधान शिष्यों में से एक थे। ये विष्णु भगवान् के अवतार माने जाते हैं। कहते हैं कि ये दक्षिण के प्रदेश के थे और चिदम्बरम में इनका जन्म हुआ था। पूर्वाश्रम में इनका नाम सनन्दन था। इन्होंने श्री शंकराचार्यजी से संन्यास ग्रहण किया था। श्री शंकराचार्यजी को इन पर अनन्य प्रेम था। इसी कारण से इनके सतीर्थ्यों के मन में इनके प्रति ईर्ष्या की भावना भी बढ़ने लगी थी। श्री शंकराचार्यजी ने यह बात ताड़ ली तो उन्होंने दूसरे शिष्यों को यह दिखला देना चाहा कि श्री पद्मपादजी की गुरुभक्ति कितनी अधिक मात्रा में थी। एक बार श्री शंकराचार्यजी गंगाजी में स्नान कर रहे थे। उन्होंने श्री पद्मपाद को जो कि गंगाजी के दूसरे किनारे पर थे, अपने वस्त्र लाने का आदेश दिया। गुरु की आज्ञा सर-आँखों पर मानते हुए वे गंगाजी की सतह पर से पैदल आने लगे। गंगाजी की गहराई का उन्हें बिलकुल ख्याल न था। उनकी गुरुभक्ति की श्रेष्ठता देख कर गंगा जी भी उनके हर कदम पर एक एक कमल की सृष्टि करने लगीं ताकि उनके चरणों को कोई कष्ट न पहुँचे। कहा जाता है कि इसी घटना के आधार पर वे पद्मपाद के नाम से प्रसिद्ध हुए। पद्मपादजी ने अपने गुरु को "शिष्टाग्रणी" कहा है। ब्रह्मसूत्र भाष्य के प्रथम व्याख्याता श्री पद्मपादाचार्य ही थे। उस व्याख्या का नाम पंचपादिका है।

एक बार श्री पद्मपादाचार्यजी रामेश्वर की यात्रा कर रहे थे। श्रीरंगग्राम पर उनकी ससुराल थी। पंचपादिका ग्रंथ को अपने ससुर के यहाँ रख छोड़ा और स्वयं रामेश्वर चले गये। उनकी अनुपस्थिति में उनके ससुर ने वह ग्रंथ पढ़ा तो मालूम हुआ कि उसकी बहुत-सी बातें पूर्व-मीमांसा शास्त्र के विरुद्ध हैं। चूंकि वे पूर्वमीमांसा के प्रकाण्ड पंडित और पक्षपाती थे, उनको ये बातें अखरने लगीं। उन्होंने इस ख्याल से कि उस पंचपादिका ग्रंथ का ही नाश कर दिया जाय, अपने घर में आग लगा दी ताकि घर की सब चीजों के साथ वह भी जल जाय। रामेश्वरम से लौटने पर जब श्री पद्मपादजी को यह विषय मालूम हुआ तो उनको अपार दुःख हुआ। वे विषण्ण अवस्था में अपने गुरु श्री शंकराचार्य के पास आये और सारा हाल बताया। श्री शंकराचार्यजी ने उनको दिलासा दिया कि इसके लिए दुःखी होने की कोई आवश्यकता नहीं,

तुमने वह ग्रंथ मुझे एक बार पढ़ सुनवाया था, लो मैं बताता हूँ और तुम लिखते चलो। इस तरह श्री शंकराचार्यजी अपनी स्मरण शक्ति के आधार पर जितनी व्याख्या दुहरायी थी वह केवल पाँच पादों तक ही की थी। अतएव इस ग्रंथ का नाम भी पंचपादिका पड़ गया। आजकल पाँचों पादों की भी वह व्याख्या नहीं मिलती, केवल चार सूत्रों की ही मिलती है। ब्रह्मसूत्र भाष्य के आरम्भ में श्री शंकराचार्यजी के अध्यासभाष्य पर श्री पद्मपादजी ने विशेषकर प्रकाश डाला है, यही पंचपादिका की विशेषता है। पंचपादिका की कई टीकाएँ भी मिलती हैं। उनमें से "पंचपादिका विवरण," जिसकी रचना "श्रीप्रकाशात्मा" ने की है, मुख्य माना जाता है। कहते हैं कि पंचपादिका के अलावा श्री शंकराचार्यजी के प्रपंचसार की व्याख्या, आत्मबोध की व्याख्या तथा शिवपंचाक्षर की व्याख्या भी श्री पद्मपादाचार्य ने की है। शिवपंचाक्षर भाष्य में उन्होंने यह निरूपण किया है कि अद्वैत ही पंचाक्षर का अर्थ है। इनका और एक ग्रन्थ "स्वरूपानुभव" एक स्वतंत्र रचना है।

९—श्रीसुरेश्वराचार्य

श्री शंकराचार्यजी के प्रधान शिष्यों में इनकी भी गणना की जाती है। पूर्वाश्रम में इनका नाम मण्डन मिश्र अथवा विश्वरूप था। ये माहिष्मती के निवासी थे। ये स्वयं ब्रह्माजी के अवतार माने जाते हैं। ये कुमारिल भट्टजी के शिष्य थे, जिन्होंने तंत्रवार्तिक की रचना की थी। पूर्वमीमांसा का यह एक मुख्य ग्रंथ है। मण्डन मिश्रजी भी पूर्वमीमांसा के गंभीर ज्ञाता और पक्षपाती थे। जब श्री शंकराचार्यजी ने शास्त्रार्थ में इनको परास्त कर दिया था उनसे संन्यास ग्रहण कर लिया था जैसा कि वादारम्भ में उन दोनों की शर्त रखी हुई थी। उस समय से ये सुरेश्वराचार्य कहलाने लगे। श्री शंकराचार्य जी ने उनको आज्ञा दी थी कि वे ब्रह्मसूत्र भाष्य पर एक व्याख्या रचें। परन्तु यह बात दूसरे शिष्यों को पसंद न लगी। कारण यह था कि सुरेश्वराचार्य पूर्वमीमांसा के पहुँचे हुए विद्वान् थे, अतः उनकी व्याख्या पक्षपात से रहित न होगी। तब श्री शंकराचार्यजी के आदेशानुसार श्री सुरेश्वराचार्यजी ने तैत्तिरीय भाष्य तथा बृहदारण्यक भाष्य पर वार्तिक रचे थे। इनके अलावा सुरेश्वराचार्यजी ने श्री शंकराचार्य के दक्षिणामूर्ति स्तोत्र पर मानसोल्लास नामक वार्तिक रचा था, और पंचीकरण पर भी एक वार्तिक लिखा था। नैष्कर्म्य-सिद्धि इनकी स्वतंत्र रचना है। महावाक्यार्थ पंचीकरण तथा मोक्षनिर्णय भी इन्हीं की कृतियाँ हैं। अपने पूर्वाश्रम में इन्होंने ब्रह्मसिद्धि, विभ्रमविवेक, भावनाविवेक आदि ग्रंथों का भी प्रणयन किया है॥

१०—श्रीतोटकाचार्य

ये भी श्री शंकराचार्य के प्रधान शिष्यों में से थे। पूर्वाश्रम में इनका नाम आनन्दगिरि था। ये मंदबुद्धिवाले थे जिससे विद्याभ्यास के अवसर पर अपने गुरु श्री शंकराचार्यजी की सूक्ष्म बातों को आसानी से समझ नहीं पाते थे। फिर भी उनकी अनुपस्थिति में श्री शंकराचार्य जी पाठ शुरू नहीं करते थे और उनके आने तक प्रतीक्षा करते थे। ऐसे ही एक अवसर पर उनके बाकी शिष्यों ने प्रार्थना की कि वे तो मंदबुद्धि के हैं, उनकी प्रतीक्षा करने की क्या जरूरत है। इससे शंकराचार्यजी के मन में थोड़ा दुःख तो हुआ और उन्होंने मन-ही-मन यह आशीर्वाद दिया कि आनंदगिरि सभी विद्याओं में पारंगत हो जाय। इसी समय "विदिताखिल शास्त्र सुधा जलधे" आदि आठ श्लोकों द्वारा आचार्यजी की स्तुति करते और नाचते हुए आनंदगिरिजी भी वहाँ आ पहुँचे। ये आठ श्लोक तोटक छंद में रचे हुए थे, इसीसे ये "तोटकाचार्य" के नाम से विख्यात हुए। इस स्तोत्र का नाम तोटकाष्टक है। इनका और एक ग्रंथ "श्रुतिसार समुद्धरण" भी पाया जाता है।

११—श्रीहस्तामलकाचार्य

श्री शंकराचार्यजी के ये भी प्रधान शिष्य माने जाते हैं। ये प्रभाकर के आत्मज थे जिन्होंने पूर्वमीमांसा की "गुरुमत" शाखा चलायी थी। श्रीहस्तामलक जी जन्म से गूंगे थे। श्री शंकराचार्य जी अपनी विजय यात्रा के समय इनके निवास स्थान श्री वल्लीक्षेत्र में आ पहुँचे तो प्रभाकरजी अपने गूंगे पुत्र के साथ उनकी सेवा में आये और अनुग्रह की भिक्षा माँगी। श्री शंकराचार्यजी ने उनके पुत्र को देखते ही पहचान लिया कि वे निरे गूंगे नहीं, अपितु पहुँचा हुआ कोई योगी है। उन्होंने पूछा कि तू कौन है। बस, गूंगे में वाक् शक्ति आ गयी। तेरह श्लोकों से उस प्रश्न का उत्तर दिया। "मैं मनुष्य नहीं, देवता नहीं, ब्राह्मण नहीं, क्षत्रिय नहीं, अपितु निज ज्ञानबोध स्वरूप हूँ" यही उन श्लोकों का मतलब था। इन श्लोकों में अद्वैतवाद के समस्त तत्व समाविष्ट रहते हैं। स्वयं श्री शंकराचार्यजी ने इन श्लोकों का भाष्य रचा है। इसीसे उनका महत्व आँका जा सकता है। अद्वैत संप्रदाय के दुरूह सिद्धान्तों का करतलामलक की भाँति उन्होंने स्पष्टीकरण किया था जिससे ये आगे चल कर हस्तामलकाचार्य कहलाने लगे॥

इस तरह जो अद्वैत संप्रदाय श्री शंकराचार्यजी तथा उनके शिष्यों द्वारा प्रतिष्ठित हुआ उसके विषय में हमारे देश के विभिन्न प्रदेशों के अनेक महात्माओं ने कई ग्रंथ रचे हैं। नृसिंहाश्रमी

धर्मराजाध्वरी, अप्पय्य दीक्षित आदि दक्षिण के ग्रंथकार थे। भट्टोजि दीक्षित, रंगोजि भट्ट, रघुनाथ सूरी, कृष्ण मिश्र आदि महाराष्ट्र के थे और वाचस्पति मिश्र मधुसूदन सरस्वती, ब्रह्मानन्द आदि वंग देश के निवासी थे। इस प्रकार इस संप्रदाय ने देशभर के लब्धप्रतिष्ठ महापुरुषों को आकृष्ट किया था। संस्कृत के अलावा हिन्दी भाषा में भी अद्वैत के ग्रंथों की रचना हुई थी। प्रसिद्ध रामभक्त कवि श्री गोस्वामी तुलसीदासजी ने अपने रामचरितमानस में अद्वैत संप्रदाय के कई सूक्ष्म तत्वों का सुगमतापूर्वक प्रतिपादन किया है॥

नोट—

शिवरहस्य आदि पुराणों में बताया गया है कि श्री शंकराचार्यजी स्वयं शिवजी के अवतार थे। यही नहीं, अपने समय में भी वे शिवावतार माने जाते थे, इसके भी काफ़ी प्रमाण उपलब्ध होते हैं। तोटकाचार्यजी जो श्री शंकराचार्यजी के शिष्यों में से एक थे, अपने तोटकाष्टक में बताते हैं, "भवएव भवान्" तथा श्री शंकराचार्यजी को 'पुंगवकेतन' का विशेषण प्रदान करते हैं। दूसरे शिष्य श्री पद्मपादजी का यह कहना कि 'अपूर्वशंकर' तथा 'शंकरः शंकरः साक्षात्' पूर्वोक्त विषय को दृढ़ करता है।

श्री व्यासाचार्यजी त्रिमूर्ति का अवतार माने जाते हैं। कहा जाता है कि—

'अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः।
अफाललोचनः शम्भुः भगवान् बादरायणः॥'

श्री शंकराचार्यजी तो केवल शिवावतार माने गये हैं। श्री शंकराचार्यजी के बाद जितने ही अद्वैत ग्रन्थकार हुए हैं, सब के सब श्री शंकराचार्यजी की स्तुति करते हैं।

न केवल हमारे भारत में, अपितु दूसरे देशों में भी श्री शंकराचार्यजी की गणना श्रेष्ठ आचार्य पुरुषों में की गयी है जो समय-समय पर संसार में अवतीर्ण हो गये हैं। कम्बोडिया देश के एक घने जंगल के बीच में किसी मंदिर का खण्डहर पाया गया है। वहाँ से प्राप्त एक शिलालेख पर, जो कि इन्द्र वर्मा के समय का था, श्री शंकराचार्यजी की स्तुति करनेवाला यह श्लोक देखा जाता है—

"येनाधीतानि शास्त्राणि भगवच्छंकराह्वयात्।
निश्शेषसूरिमूर्धालिमालालीढांघ्रिपङ्कजात्॥"

सर्वज्ञात्माजी अपने संक्षेप शारीरक के प्रारम्भ में 'नमामि तं शंकरमर्चिताङ्घ्रिम्' कह कर आचार्य की वन्दना करते हैं। 'पूज्यपाद' का विशेषण भी प्रयुक्त करते हैं। 'लीढांघ्रि' शब्द का विशेषण भी यही स्पष्ट किया है।

हिन्दी भाषा के रामचरितमानस में, जो कि प्रसिद्ध रामभक्त कवि गोस्वामी तुलसीदासजी की रचना है, अद्वैत के कई सिद्धान्त दिखाई पड़ते हैं। इस ग्रन्थ में विवर्तवाद, रज्जुसर्प का उदाहरण, पारमार्थिक-व्यावहारिक सत्य भेद, ब्रह्म की भेदहीनता, भेदवाद निन्दा आदि कई विषयों पर प्रकाश डाला गया है। प्रारम्भ के श्लोक में, ("यन्मायावश वर्तिविश्वमखिलं ब्रह्मादि देवासुराः यत्सत्वादमृषैव भाति सकलं रज्जौ यथाऽहेर्भ्रमः") रज्जु सर्प का उदाहरण दिया गया है तो अन्त में "द्वैतबुद्धिबिनु क्रोध किमि द्वैत कि बिनु अज्ञान" बतलाया गया है। तुलसीदासजी का विचार है कि द्वैत बुद्धि के कारण ही क्रोधादि भाव उठते हैं और अज्ञान ही द्वैतबुद्धि का आधार है। ये सभी विषय यथावसर दोहराये भी गये हैं।

'जनु भुजङ्ग बिनु रजु पहिचाने'

"घरनि धाम धन पुरपरिवारू।
सरग नरक जहलगि ब्यवहारू॥"

तुलसीदासजी स्पष्ट रूप से विवेचन करते हैं कि संसार के पदार्थ अज्ञान के कारण व्यावहारिक दशा में ही दृष्टिगोचर होते हैं और पारमार्थिक सत्य तो एकमात्र ब्रह्म ही है।

गुरुवन्दना के प्रसङ्ग पर तुलसीदासजी का यह श्लोक भी ध्यान देने योग्य है—

"वन्दे बोधमयं नित्यं गुरुं शङ्कररूपिणम्।"

अद्वैतवादी को छोड़ कर भला कौन गुरु को शंकर के रूप में मानेगा? उनका और एक दोहा देखिये—

"जड़ चेतन जग जीव जत सकल राममय जानि।"

ये संसार के सभी चेतना चेतन विषयों को श्री रामचन्द्रजी के रूप में ही देखते हैं और वन्दन करते हैं।

"जानत तुम्हहि तुम्हइ होइ जाइ।"

वाली चौपाई में तुलसीदासजी साफ़ बताते हैं कि रामचन्द्र की कृपा से जिसे ज्ञान होता है, वह रामचन्द्र जी को पहचानता है और वही हो जाता है। 'मैं अरु मोर तोर तैं माया' इस दोहे में तुलसीदासजी का कहना है कि तू, मैं, तेरा और मेरे की भावना माया का विजृम्भणमात्र समझना चाहिये। सब जीव माया के चंगुल में फंस गया है।

शरभंग के देह त्याग के अवसर पर वे यों कहते हैं, "तातें मुनि हरिलीन न भयउ प्रथमहि भेद भंगतिव रलयऊ" तुलसीदासजी का ख्याल है कि भेदबुद्धि के कारण ही शरभंग को सायुज्य मुक्ति प्राप्त न हो सकी।

"सोहमस्मि इति बृत्ति अखण्डा दीपसिखा सोइ परम प्रचण्डा।
आतम् अनुभव सुख सुप्रकासा तब भवमूल भेद भ्रम नासा॥"

सोऽहमस्मि की भावना से अखण्डाकार वृत्ति पैदा होती है, इससे भेदबुद्धि भी मिट जाती है।

"जौ निरविघ्न पन्थ निर्बहई। सो कैवल्य परं पद लहई॥"

ऐसे निर्विघ्न मार्ग पर चलनेवाले को कैवल्य प्राप्त हो सकता है। जैसा कि ऊपर कहा जा चुका है, तुलसीदास जी एक पहुँचे हुए अद्वैतवादी थे।

अद्वैत-ग्रन्थ-कोष

प्राक्कथन

भारतीय संस्कृति का एक अक्षुण्ण प्रवाह हमें अनादि काल से अनवरत रूप से चला आता हुआ दिखाई देता है। संस्कृति के वे शाश्वत तत्व जो उसकी स्थायिता में और महत्ता में स्तम्भ का काम करते हैं—इस संस्कृति में कूट-कूट कर भरे हुए हैं। जीवन के प्रत्येक अंश पर इस संस्कृति की अमिट छाप है और इसी संस्कृति में वे तत्त्व निहित हैं—जिनके कारण यह विश्व-संस्कृति बन सकती है। आज सारे संसार में भारतीय संस्कृति की महत्ता का जो डिण्डिम घोष हम सुन रहे हैं, वह इसके विकास का एक मूर्त प्रमाण है। यही कारण है कि आज के बड़े-बड़े विचारक इस संस्कृति के सामने अपना शिर झुकाते हैं। महान् वैभवों के चाकचक्य एवं ऐश्वर्यों की पराकाष्ठा से संपन्न, अपने को परमात्मा की तरह सर्वशक्तिमान् सिद्ध करनेवाला, विज्ञान का परमभक्त पाश्चात्य मानव समुदाय आज इन सम्पूर्ण शक्तियों के पीछे भी निराश हो कर जिस दीपक का संबल देखता है, वह दीपक भारतीय संस्कृति ही है। शांति, सत्य, त्याग, ब्रह्मचर्य, शम, अपरिग्रह, जीवन की नश्वरता, विश्व-बन्धुत्व की भावना, वैभव की असारता ये ऐसे कुछ मूल तत्व हैं जिन्होंने भारतीय संस्कृति को मानव जीवन में मूर्त रूप में अवतरित किया है। आज जिस विश्वबन्धुत्व की कल्पना की जाती है, इस संस्कृति के उपासकों ने अनादि काल से (उदारचरितानां तु वसुधैव कुटुम्बकम्) की भावना का प्रचार कर साधारण से साधारण जनता तक इस भावना को पहुँचा दिया था। इसी संस्कृति का सब से बड़ा अवलम्ब है—जिसके कारण भारतवर्ष अनादि काल से गौरवान्वित रहा है और आज भी उसके द्वारा प्रदर्शित पथ संसार के लिए अनुकरणीय हो रहे हैं।

इस संस्कृति के पीछे सब से बड़ा अवलम्ब ब्रह्मविद्या का है। ब्रह्मविद्या अद्वैत के नाम से एक चरम शास्त्र सिद्धान्त का प्रतिपादन करती है। अनादि काल से ले कर भगवान् शंकराचार्य तक भिन्न-भिन्न विचारकों ने ज्ञान के क्षेत्र में जो मन्थन किया, उसी से समुद्भूत नवनीत अद्वैत है। भारतीय संस्कृति पर इस अद्वैत की अमिट छाप है। यदि हम संस्कृति की पृष्ठभूमि में से अद्वैत को निकाल दें, तो मेरी यह दृढ़ धारणा है कि भारतीय संस्कृति सर्वथा छिन्न-भिन्न हो जायेगी। अद्वैत का हिन्दी में सरल से सरल अर्थ दो का नहीं होना है। इस आशय को वेदों से ले कर आधुनिक काल के लेखकों तक ने भिन्न-भिन्न शब्दों में आदरपूर्ण स्थान दिया है। ब्रह्मविद्या के उपासकों को इस देश ने महान् प्रतिष्ठा दी है। जीवन की असारता और संसार के प्रत्येक पदार्थ से निर्लिप्त होने की वृत्ति का यदि कहीं से उदय हुआ है, तो इसी मत से हुआ है। वेद (एकमेवा द्वितीयं ब्रह्म) ऐसे-ऐसे अनेक वाक्यों द्वारा इस अद्वैत की ओर न केवल संकेत देते हैं, अपितु उसका विवेचन भी करते हैं। आस्तिक और नास्तिक दर्शनों की भिन्न-भिन्न धाराओं का सबसे बड़ा आधार अद्वैत रहा है। कहीं उसे खण्डन के लिए अपनाया गया है, तो कहीं मण्डन के लिए। समालोचनात्मक दृष्टि से विचार करने पर यह भी स्पष्ट अवगत होता है कि ज्ञान का परम प्रतिपाद्य विषय अद्वैत ही रहा है। इसके बीच में आस्तिक और नास्तिक दर्शनों की जो धाराएँ हैं—वे सब ज्ञान के इस चरम विकास की सीढ़ियाँ हैं, उन्हें हम एक प्रकार के छोटे-बड़े स्टेशन भी कह सकते हैं जो हमारे ज्ञान की गाड़ी को इस लक्ष्य स्थान पर पहुँचाने में सहायक होते हैं। यह हो सकता है कि इसके चरम विकास की अवस्था तक पहुँचने में समय लगा हो, भिन्न-भिन्न बाधाएँ आई हों, लेकिन प्रारम्भ से ले कर अब तक के प्रत्येक विचारक ने अद्वैत के महत्व को समान रूप से शिरोधार्य किया है। यही कारण है कि इसे सब सिद्धान्तों का सार भारतीय दर्शनों का नवनीत एवं इसके महान् प्रेरक भगवान् शंकराचार्य को सारा संसार आचार्यशिरोमणि और भगवान् शंकर के अवतार के रूप में आदर प्रदान करता है।

जैसा कि ऊपर कहा जा चुका है कि अद्वैत भिन्न-भिन्न ग्रन्थों का महत्वपूर्ण विषय रहा है, उसी का कुछ स्वरूप हम नीचे के उदाहरणों से प्रकट करेंगे। वेद के अंतिम भाग भिन्न-भिन्न उपनिषद् शास्त्र का तो सार ही अद्वैत है—जिसके कारण शास्त्रों के समुदाय द्वारा प्रकटित ज्ञान राशि को वेदान्त कहा जाता है। (सर्वं खल्विदं ब्रह्म) ऐसे-ऐसे हजारों वाक्यों द्वारा इन उपनिषदों ने इस अद्वैत को न केवल सिद्ध किया है, अपितु प्रत्येक मानव को इसे जीवन में उतारने की प्रबल प्रेरणा दी है। श्रीमद्भगवद्गीता—जिसे उपनिषदों का सार कहा जा सकता है और जिसमें कर्मयोग का तार्किक बल के साथ प्रतिपादन किया गया है—उसका आधार यही अद्वैत है। जब अर्जुन (स्वजनं हि कथं हत्वा सुखिनः स्याम माधव) यह कह कर युद्ध के लिए पराङ्मुख होता है और :—

> "कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन
> इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन"

इन शब्दों द्वारा पूजा के योग्य भी और द्रोण से युद्ध करने में अपने आपको असमर्थ घोषित

कर देता है, तब इसी अद्वैत के अवलम्ब से भगवान् श्री कृष्ण उसे कर्मक्षेत्र म उतारते हैं। वे कहते हैं—

"अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्"
"नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः"
"नायं हन्ति न हन्यते"

इन सब वाक्यों द्वारा श्री कृष्ण अर्जुन तक यह तत्त्व ज्ञान पहुँचाते हैं कि न यह किसी को मारता है और न किसी के द्वारा मारा जा सकता है। यह नित्य और शाश्वत है। यदि आत्मा की इस नित्यता का और शाश्वतता का प्रतिपादक अद्वैत सिद्धान्त न हो, तो श्रीकृष्ण का उपदेश निराधार हो जाता है। गीता के कर्मयोग का भी यही एक महान् अवलम्ब है। केवल गीता ही नहीं, स्मृति, पुराण, काव्य, दर्शन आदि शास्त्रों की कोई भी प्रक्रिया ऐसी नहीं बची है, जिसमें इस सिद्धान्त को महत्वपूर्ण स्थान न दिया गया हो। आत्मज्ञान इस अद्वैत की प्राप्ति का सब से बड़ा साधन है। उस ज्ञान के अनन्तर मनुष्य मृत्यु की सीमा को पार कर जाता है और उसके बाद उसके लिए कुछ भी ज्ञातव्य शेष नहीं रह जाता। वास्तव में मोक्ष प्राप्ति का इससे उत्कृष्ट दूसरा कोई साधन भी नहीं है।

"तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय"
"यज्ज्ञात्वा न निवर्तन्ते"

आदि आदि वाक्य उसके ज्ञान का महत्व प्रतिपादन करते हैं। भगवान् मनु ने अद्वैत के इस महत्व को सादर स्वीकार करते हुए अपनी मनुस्मृति में लिखा है—

"सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति।
सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम्
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः।
सर्वमात्मनि सं पश्येत् सच्चासच्च समाहितः
सर्वं ह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः॥
आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम्
प्रशासितारं सर्वेषामणीयांसमणोरपि।

एवं यः सर्वभूतेषु पश्यत्यात्मा नमात्मना
सः सर्वसमतामेत्य ब्रह्माभ्येति परं पदम्।
एव सर्वाणि भूतानि पंचभिर्व्याप्य मूर्तिभिः
जन्म वृद्धिक्षयैर्नित्यं संसारयति चक्रवत्॥

अपनी स्मृति के प्रारंभ में मनु ने अद्वैत सिद्धान्त का यह सार ऊपर लिखे हुए शब्दों में उपस्थित किया है। वह कहता है कि आत्मज्ञान से बढ़ कर कोई दूसरी विद्या नहीं है, क्योंकि मानव उसी के द्वारा अमृत तत्वकी प्राप्ति कर सकता है। वह आत्मा में ही सब से अस्तित्व का प्रतिपादन करते हुए अद्वैत को सादर शिरोधार्य करता है और आत्मा ही को पंचभूतों के द्वारा जन्मवृद्धि और क्षय के माध्यम से संसार चक्र का संचालक सिद्ध करता है। मनुस्मृति यद्यपि व्यवहार-शास्त्र है। उसे हम एक आचार शास्त्र भी कह सकते हैं लेकिन उसमें भी अद्वैत को यह महत्व प्रतिपादन इस बात का साक्षी है कि कोई भी ज्ञान या शास्त्र इसके महत्व को स्वीकार किए बिना अपनी पूर्णता सिद्ध नहीं कर सका।

याज्ञवल्क्य भी आत्मज्ञान एवं अद्वैत के प्रतिपादन में पीछे नहीं रहता। वह आत्मा के अस्तित्व एवं अद्वितीयत्व को युक्तिपूर्वक सिद्ध करता है। वह कहता है—इस लोक में उसका ज्ञान प्राप्त करना चाहिए क्योंकि उसके ज्ञान के बाद संसार में पुनरावृत्ति नहीं होती।

"स ज्ञेयस्तं विदित्वेह पुनराजायते नतु"

उसकी अद्वैतता का प्रतिपादन करते हुए वह कहता है जैसे एक ही आकाश घट आदि में भिन्न-भिन्न स्वरूपों में रहता है एवं एक ही सूर्य अनेक जल की घटों में अनेक रूपों में देखने को मिलता है उसी प्रकार यह आत्मा भी अनेक रूपों में दिखाई देता है।

आकाशमेकं हि यथा घटादिषु पृथग्भवेत्।
तथात्मैको ह्यनेकश्च जलधारेष्विवांशुमान्॥

दक्ष ने भी अपनी स्मृति में उसी को सब से बड़ा योग का साधक सिद्ध किया है—जो आत्मा के अतिरिक्त दूसरे को नहीं देखता जो स्वभाव से आत्मा ही में रत रहता है और आत्मा ही में तृप्ति प्राप्त करता है।

यश्चात्मनिरतो नित्य आत्मक्रीडस्तथैव च
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः

रतश्चैव स्वयं तुष्टः सन्तुष्टो नान्य मानसः
आत्मन्येव सुतृप्तोऽसौ योगस्तस्य प्रसिध्यति

इसी प्रकार आपस्तम्ब एवं बौधायन ने भी अपने धर्मसूत्रों में आत्मा के इस शाश्वत विमुक्तत्व को प्रतिपादित किया है। आपस्तम्ब कहता है—

"आत्मानं चैव सर्वत्र यः पश्येत्-सर्व ब्रह्मानाक पृष्ठे विराजति।"

बौधायन ने तो एक ही वाक्य में आत्मा के वैभव का प्रदर्शन किया है। वह कहता है—

"ओंमिति ब्रह्म ब्रह्मवा एव ज्योतिः य एव
ज्योतिः य एव तपति एव वेदो य एव तपति
वेद्यमेवंतत्। यदेव तपति एवमेवंव आत्मनि तर्पयति
आत्मने नमस्करोति आत्मा ब्रह्म, आत्मज्योतिः।"

धर्मसूत्र और स्मृतियों के अतिरिक्त अर्थशास्त्र तक ने इस अद्वैत को स्वीकार किया है। वह कहता है कि यहाँ ब्रह्म ही एक अद्वितीय है इसके अतिरिक्त दूसरी कोई चीज नहीं है। जो भी हम संसार को देखते हैं, यह मायाजन्य है जिसका सब से बड़ा कारण अज्ञान है।

ब्रह्मैकमद्वितीयं स्यात् नेह नानास्ति किंचन
मायिकं सर्वमज्ञानादिति वेदान्तिनां मतम्।

इस प्रकार हमारी नीति भी इस अद्वैत से प्रभावित हुए बिना नहीं रही।

व्याकरण

व्याकरण यद्यपि शब्द शास्त्र है, फिर भी वह मुख्य रूप से अद्वैत की पुष्टि करता है। इसे भी वेदांगों में एक महत्वपूर्ण स्थान दिया गया है। वास्तव में जितने भी शास्त्र हैं वे सब चरम प्राप्तव्य के रूप में इस अद्वैत की उपासना करते हैं। व्याकरण ने इस दिशा में महत्वपूर्ण काम किया है। उसका "अइउण्" यह पहला सूत्र ही इसका प्रत्यक्ष साक्षी है। नन्दिकेश्वर ने निम्न रूप में इस आशय को स्पष्ट किया है :—

अकारो ब्रह्मरूपस्स्यान्निर्गुणस्सर्ववस्तुषु।
चित्कलाभिः समाश्रित्य जगद्रूप उणीश्वरः॥

महाभाष्यकार पतंजलि ने "कर्मवत् कर्मणा तुल्यक्रियः" इस सूत्र की व्याख्या करते हुए कहा है—कौन आत्मा को मारता है या कौन आत्मा के द्वारा मारा जाता है। दो आत्मायें हैं—अंतरात्मा और शरीर-आत्मा। अंतरात्मा वह कर्म करती है जिसके द्वारा शरीर आत्मा को सुख और दुःख का अनुभव होता है और शरीर आत्मा वह कर्म करती है जिसके द्वारा अंतरात्मा को सुख और दुःख का अनुभव होता है। इसके द्वारा अद्वैत का यह शाश्वत सिद्धान्त प्रत्यक्ष रूप से घोषित कर दिया गया है कि आत्मा एक ही है और वही उद्देश्य और विधेय बन जाते हैं। उसकी नित्यता का भी स्पष्ट रूप से इसके द्वारा प्रतिपादन कर दिया गया है।

हन्त्यात्मानमात्मना। आत्मना हन्यत आत्मेति।
कः पुनरात्मानं हन्ति को वात्मना हन्यते।
द्वावात्मानावन्तरात्मा शरीरात्मा च।
अन्तरात्मा तत्कर्म करोति, येन शरीरात्मा सुखदुःखे अनुभवति।
शरीरात्मा तत्कर्म करोति, येनान्तरात्मा सुखदुःखे अनुभवति।

भर्तृहरि ने तो इस तथ्य पर और भी विस्तार से प्रकाश डाला है। वह कहता है ब्रह्म अनादि और अनन्त है, संसार उसी की विकृति है। वही एक सत्य है उसके अतिरिक्त संपूर्ण असत्य है—

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरं,
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः।
सत्यं यत्तत्र सा जातिः ह्यसत्या व्यक्तयो मताः।

न्याय और वैशिषिक दर्शन ने यद्यपि संसार को सत्य माना है, फिर भी मोक्ष आदि के सिद्धान्त में न्याय शास्त्र के प्रवर्तक गौतम ने अद्वैत के सिद्धान्त को स्वीकार किया है। अपवर्ग की चिंता के प्रसंग में गौतम ने कहा है कि मिथ्या ज्ञान के नाश होने से अपवर्ग की प्राप्ति हो सकती है—

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः।

यह मिथ्या ज्ञान ही वास्तव में संसार की वास्तविकता है। इस मिथ्या ज्ञान के मिथ्यात्व की अनुभूति कराना ही अद्वैत की साधना है।

उदयनाचार्य ने, जो कि स्वयं इन शास्त्रों का बहुत बड़ा विद्वान् था, सब कुछ प्रतिपादन करते हुए भी अद्वैत के इस रहस्य को आदर के साथ शिरोधार्य किया है कि अविद्या की निवृत्ति पर ही मोक्ष की प्राप्ति हो सकती है। इस विषय में हमारे पास कहने के लिए कुछ भी नहीं है। यह अद्वैत के महत्व का एक गणनीय प्रमाण माना जा सकता है—

'अविद्यायां निवृत्तायां केवलमात्मैवापवर्गे वर्तते' इति मते न नो विवादः।

पूर्वमीमांसा

यद्यपि पूर्व मीमांसा दर्शन का उद्देश्य वेद की व्याख्या करना है और इसी उद्देश्य का उसने शुरू से अंत तक पालन किया है, लेकिन जहाँ कहीं भी आत्मा के विषय में थोड़ा बहुत प्रकरण आया है, उसने अद्वैत का आश्रय लिया है। मीमांसा का सर्वश्रेष्ठ व्याख्याकार कुमारिल भट्ट आत्मा को विभु, नित्य और सर्वव्यापी मानता है—

ज्ञानशक्तिस्वभावोऽतो नित्यः सर्वगतः पुमान्
(श्लोकवार्तिक)

इस विषय में वेदान्त में उसकी जो अनन्य आस्था है उसे स्वीकार करने में वह नहीं हिचकिचाता और स्पष्ट रूप से घोषणा करता है कि यदि इस विषय का दृढ़ स्थायी ज्ञान करना है तो उसके लिए वेदान्त का सेवन करना चाहिए—

इत्याह नास्तिक्यनिराकरिष्णुरात्मास्तितां भाष्यकृदत्र युक्त्या।
दृढ़त्वमेतद्विषयप्रबोधः, प्रयाति वेदान्तनिषेवणेन ॥ (श्लो० वा०)

योग और सांख्य दर्शन भी प्रत्यक्ष संसार को माया-रूप मान कर अद्वैत के सिद्धान्त को सादर शिरोधार्य करते हैं। योग दर्शन के प्रमुख व्याख्याकार वार्षगण्य का निम्नलिखित पद्य इस तथ्य का साक्षी है—

गुणानां परमं रूपं न दृष्टिपथमृच्छति।
यत्तु दृष्टिपथं प्राप्तं, तन्मायैव सुतुच्छकम् ॥

इतिहास

इतिहास ग्रंथों में भी अद्वैत के मूल तथ्यों की उपेक्षा नहीं की गई है। वाल्मीकि रामायण में स्थान-स्थान पर ब्रह्म की सत्यता, निर्गुणता, अनादिता और अनन्तता और विभुता को शिरोधार्य किया गया है। युद्धकांड में रामचन्द्र को ब्रह्म स्वरूप बताते हुए कवि लिखता है कि तुम्हीं सत्य हो, अनादि और अनंत हो, तुम्हारे बिना संसार में कुछ नहीं है।

"अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव:।"
. . . . न तदस्ति त्वया विना।

सुंदर कांड में सीता कहती है कि वे महात्मा और मुनि धन्य हैं—जिनके प्रिय और अप्रिय कुछ भी नहीं है। जो प्रिय और अप्रिय के सुख दुःख से सर्वथा मुक्त हैं। यहाँ वह जीवन मुक्त के व्यवहार की ओर संकेत करती है। श्रुति में भी यह आशय मूल रूप में प्राप्त होता है। विचारों के रहते हुए प्रिय और अप्रिय का नाश नहीं हो सकता। वास्तव में प्रिय और अप्रिय का नाश अद्वैत के अनुभव से हो सकता है और यह प्रतिपादन भी अद्वैत के सिद्धान्त की महत्ता का ही साक्षी है।

धन्याः खलु महात्मानो मुनयस्त्यक्तकिल्बिषाः।
जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥
प्रियान्ते संभवेद्दुःखमाप्रियादधिकं भयम्।
ताभ्यां हि ये वियुज्यन्ते नमस्तेषां महात्मनाम् ॥

अध्यात्म रामायण में इन दार्शनिक तत्वों को और भी अधिक प्रश्रय दिया गया है। सीता हनुमान से राम के वास्तविक स्वरूप का परिचय देते हुए कहती है कि राम परब्रह्म है, चिदानंद है, एक है, सब उपाधियों से मुक्त है, निर्मल, शांत, निर्विकार, सर्वव्यापी और स्वप्रकाश है। मैं मूल प्रकृति हूँ—जो उसकी संनिधि से सब सृष्टि करती हूँ—

समं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम्।
सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम्।
आनन्दनिर्मलं शान्तं निर्विकारं निरंजनम्।
सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम्।
मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम्।
तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता।

इसी प्रकार उत्तरकांड में आत्मा की नित्यता का प्रतिपादन करते हुए कहा गया है कि आत्मा न मरता है, न उत्पन्न होता है, न क्षीण होता है और न बढ़ता है, वह सर्वत्र व्याप्त है, वह ज्ञानमय है, संसार में जो भी दुःख की प्रतीति है, वह अज्ञान के कारण है, ज्ञान होने पर वह विलीन हो सकती है—

कदाचिदात्मा न मृतो न जायते न क्षीयते नापि च वर्धतेऽमरः।
निरस्तसर्वातिशयस्सुखात्मकः स्वयंप्रभस्सर्वगतोऽयमद्वयः ॥
एवंविधे ज्ञानमये सुखात्मके कथं भवो दुःखमयः प्रतीयते।
अज्ञानतोऽध्यासवशात् प्रतीयते, ज्ञाने विलीयेत विरोधतः क्षणात् ॥

इन दो पद्यों में वेदान्त का सारा सार एक प्रकार से आ गया है। आनंद रामायण में भी ऐसे सत्य प्रचुर मात्रा में लिखे गये हैं। वह कहता है कि संसार नश्वर है और जो भी कुछ दिखता

है, वह माया के कारण दिखता है—जिस प्रकार सीप में चांदी का, कांच लगी भूमि में पानी का और रस्सी में सांप का बोध होता है—

नश्वरं भासते चैतत्, विश्वं मायोद्भूवं नृप।
यथा शुक्तौ रौप्यभासः काचभूम्यां जलस्य च॥
यथा रज्जौ सर्पभासः मृगतोये जलस्पृहा।
तद्वदात्मनि भासोऽयं कल्प्यते नश्वरो बुधैः॥

राम को ब्रह्म के रूप में प्रतिपादित करते हुए विलास कांड में कहा गया है कि वह निरामय है, निराभास है, निर्विकार और निरंजन है, नित्यानन्द और निर्विकार है। यह ब्रह्म के रूप हैं।

"निरामयं निराभासं निरवद्यं निरंजनम्।
नित्यानन्दं निराकारमद्वैतं तमसः परम्॥

महाभारत की श्रीमद्भगवद्गीता तो अद्वैत का एक मन्थन है। उसके अतिरिक्त भी महाभारत में अनेक स्थान पर अद्वैत के सिद्धान्तों की पुष्टि की गई है।

शिवरहस्य जो कि स्वयं एक शास्त्रीय ग्रन्थ है अपने ज्ञान और उपासना कांडों द्वारा परमात्मा की एकता की पुष्टि करता है। वह कहता है कि ज्ञान ही आत्मा है व एक परमात्मा ही संसारमें सब कुछ है। उसके अतिरिक्त यहां कुछ भी नहीं है। उसकी इस महत्ता का ही ज्ञान कर मनुष्य संसार के शोक से पार हो जाता है। यह माया है जिसके कारण मनुष्य संसार को अनेक रूपों में देखता है।

ज्ञानमात्मा त्वहं ब्रह्म ज्ञानं शान्तिरनुत्तमा।
स एकः परमात्मा हि नेह नानास्ति किञ्चन।
यस्यैकत्वं हि विज्ञाय, शोकं तरति मानवः॥

पुराण

पुराणों में १८ महापुराण और १८ उपपुराण हैं। विष्णु पुराण में विस्तार से इस अद्वैतता पर प्रकाश डाला गया है। वह कहता है कि परमात्मा एक है, व्यापक है, निर्गुण और प्रकृति से परे है, उसका न जन्म होता है न वृद्धि होती है। संसार में भेदजनक जो ज्ञान है उसके नष्ट होते ही आत्मा और ब्रह्म का जो भेद दिखाता है, जो कि वास्तव में है नहीं, अपने आप ध्वस्त हो जाता है। इन दो पद्यों से हम अपने आशय की पुष्टि कर सकते हैं—

एको व्यापी समःशुद्धः निर्गुणः प्रकृतेः परः।
जन्मवृद्ध्यादिरहित आत्मा सर्वगतोऽव्ययः॥
विभेदजनके ज्ञाने नाशमात्यन्तिकं गते।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति॥

गरुड़ पुराण में भी निम्नलिखित पद्यों द्वारा आशय के रूप में एक ही परमात्मा की सत्ता स्वीकार की गई। उसमें कहा गया है कि जिस प्रकार अंधकार के दोष से रस्सी का ज्ञान नहीं होता है, उसी प्रकार भ्रांति के दोष से आत्मा के दर्शन नहीं होते। उसके दर्शन के श्रवण, मनन और ध्यान ये साधन है। इनके द्वारा अद्वैत का ज्ञान होते ही मुक्ति हो जाती है।

यथान्धकारदोषेण रज्जुस्सम्यङ् न दृश्यते।
तथा संमोहदोषेण चात्मा सम्यङ् न दृश्यते॥
श्रवणं मननं ध्यानं ज्ञानानां चैव साधनम्।
एकेन जन्मना ज्ञानान्मुक्तिर्न द्वैतभाविनाम्॥

इसी आशय को नारदीय पुराण में माया का विवेचन करते हुए कहा गया है कि माया न सत् है न असत् है और न दोनों है। उसका विवेचन नहीं किया जा सकता है। वही भेद बुद्धि को पैदा करनेवाली है। उसके नाश होने पर निर्मल ब्रह्म का ज्ञान हो सकता है।

नासद्रूपा न सद्रूपा माया नैवोभयात्मिका।
अनिर्वाच्या ततो ज्ञेया भेदबुद्धिप्रदायिनी॥
मायैवाज्ञानभेदेन बुध्यते मुनिसत्तम।
अज्ञानं नाशयेद्योगी योगेन मुनिसत्तम।
तन्नाशे निर्मलं ब्रह्म प्रकाशयति पंडितः॥

कूर्म पुराण में भी परमात्मा के अतिरिक्त संसार के अस्तित्व को भ्रामक बताया गया है। पद्म पुराण में कहा गया है कि वह इंद्रियों से अतीत है, स्वप्रकाश है, मन से भी दूर है और बुद्धि भी वहाँ तक नहीं पहुँच सकती—

अतीन्द्रियमिन्द्रियेभ्यस्तत्स्वप्रकाशकमात्मदृक्।
अविषयं मनोदूरं बुद्धेरपि न गोचरम्॥

शिव पुराण में स्पष्ट घोषणा की गई है कि संसार का जो रूप है वह व्यावहारिक कल्पना है, वास्तविक नहीं है। वस्तुतः अद्वैत ब्रह्म ही सब कुछ है इसके अतिरिक्त कुछ नहीं है। यह

माया का वैभव है कि सब कुछ नहीं होते हुए भी यहाँ सब कुछ प्रतिभासित हो रहा है। वास्तव में अद्वैत ही सत्य है, उसके अतिरिक्त असत्य है। यह संसार अज्ञान मूलक है और आत्मा के तत्त्व के विज्ञान से इसका नाश हो जाता है—

व्यवहारदृशा मायाकल्पना नैव वस्तुतः।
वस्तुतः परमाद्वैतं ब्रह्मैवास्ति न चेतरत् ।।
मायारूपतया साक्षाद् ब्रह्मैव प्रतिभासते।
जगज्जीवादिरूपेणाप्यहो देवस्य वैभवम् ।।
सत्यमेव सदाद्वैतमसत्यं द्वैतमास्तिकाः।

शिव गीता में कहा गया है कि मनुष्य कर्म से, अनुष्ठानों से, दान से या तप से मोक्ष प्राप्त नहीं कर सकता, अपितु केवल ज्ञान से मोक्ष प्राप्त कर सकता है। यह ज्ञान अद्वैत द्वारा समर्थित ज्ञान है।

मार्कण्डेय पुराण में कहा गया है कि जैसे पानी पानी में मिलते ही उसमें समा जाता है, उसी तरह यह आत्मा भी परमात्मा में समा जाता है।

न कर्मणामनुष्ठानैर्न दानैस्तपसापि वा।
कैवल्यं लभते मर्त्यः किन्तु ज्ञानेन केवलम् ।। (शिवगीता)

यथाजलं जलेनैक्यं निक्षिप्तमुपगच्छति।
तथात्मा साम्यमभ्येति योगिनः परमात्मनि ।।

यही आशय ईश्वर गीता में भी स्पष्ट किया गया है।

वायु पुराण में युक्तिपूर्वक यह सिद्ध किया गया है कि संसार में सब कुछ ब्रह्म ही है। यह उसके नहीं जानने के कारण ही है कि संसार दिखाई दे रहा है। उसके ज्ञान के अनन्तर संसार में अस्तित्व नहीं रह जाता—

"सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जगुः।
यदज्ञानाज्जगद्भाति, यस्मिञ्ज्ञाते जगन्नहि ।।"

देवी भागवत में भी इसी ज्ञान और अज्ञान को विद्या और अविद्या के नाम से संबोधित कर ऊपर लिखे हुए आशय की पुष्टि की गई है।

अविद्येयं महाभाग विद्याचैतन्निवर्तनम्।
विद्याविद्ये च विज्ञेये सर्वदैव विचक्षणैः ।।

अज्ञानमेव मूलं स्यात्ततः कामस्ततः क्रिया।
तस्मादज्ञाननाशाय यतेत नियतं नरः ।।

भागवत तो अद्वैत का एक भांडागार है। उसमें स्थान-स्थान पर अद्वैतता और उसकी विभुता पर मर्मस्पर्शी प्रसंग हैं। ध्रुव इस अद्वैतता का प्रतिपादन करते हुए कहता है कि भगवन् तुम एक ही हो जो सारे संसार में अनेक रूपों में माया के द्वारा प्रतिभासित हो रहे हो—

एकस्त्वमेव भगवन्निदमात्मशक्त्या, मायाख्ययोरुगुणया महदाद्यशेषम्।
सृष्ट्वा नुविश्य पुरुषस्तदसद्‌गुणेषु नानेव दारुषु विभावसुवद्विभासि ।।

प्रह्लाद भी इस आशय को पुष्ट करते हुए भगवान् की एकता और संसार को उसकी माया की देन सिद्ध करता हुआ निम्न शब्दों में उसकी प्रार्थना करता है—

एकस्त्वमेव जगदेतमुष्य यत्त्वमाद्यन्तयोः पृथगवस्यसि मध्यतश्च।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं नानेव तैरवसितस्तदनुप्रविष्टः ।।

१४ वें अध्याय में तो अद्वैत के तथ्यों का एक प्रकार से भंडार भरा हुआ है, जिनमें से कुछ मनोहर पद्य यहाँ प्रस्तुत किए जा रहे हैं—

तस्मादिदं जगदशेषमसत्स्वरूपं स्वप्नाभमस्त धिषणं पुरुदुःखदुःखम्।
त्वय्येव नित्यसुखबोधतनावनन्ते, मायात उद्यदपि यत् सदिवावभाति ।।

आत्मानमेवात्मतया विजानतां तेनैव जातं निखिलं प्रपंचितम्।
ज्ञानेन भूयोऽपि च तत्प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा ।।

परीक्षित को अन्तिम उपदेश देते हुए भगवान् शुक ने कहा है कि अपने आपको पर ब्रह्म का स्वरूप समझते हुए तक्षक (साँप) को डसते हुए भी निश्चिन्त रह सकोगे, क्योंकि अद्वैत के इस ज्ञान से तुम में, परमात्मा में शरीर में और विश्व में कोई नहीं रहेगा। यह अद्वैत सिद्धान्त की एक अंतिम सीढ़ी है, जिसके आश्रय ने परीक्षित को महान बल दिया था—

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम्।
एवं समीक्ष्यात्मानमात्मन्याधाय निष्कले।
दशन्तं तक्षकं पादे लेलिहानं विषाननैः।
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ।।

आगमों में भी बहुत ही सुन्दर रूप से अद्वैत के सिद्धान्तों का प्रतिपादन किया गया है। शैव आगम में कहा गया है कि संसार समुद्र में डूबे हुए शरणार्थी प्राणियों के लिए आत्मज्ञान से अतिरिक्त

दूसरा कोई शरण देनेवाला नहीं है। जिस प्रकार पानी-पानी में, दूध-दूध में और घी घी में अभिन्न होकर समा जाता है, उसी प्रकार आत्मा भी परमात्मा में समा जाता है। इन दोनों पद्यों में आत्म ज्ञान और आत्मा परमात्मा की एकता का निश्चय हो जाता है—

संसारार्णवमग्नानां भूतानां शरणार्थिनाम् ।
नान्यः शरणदः कश्चिदात्मज्ञानादृते क्वचित् ।।
यथा जलं जले क्षिप्तं क्षीरे क्षीरं घृतं घृतम् ।
अविशेषं भवेत्तद्वदात्मापि परमात्मनि ।।

कुलचूड़ामणितंत्रं

शाक्त आगमों में भी ये तथ्य इन्हीं रूपों में प्रस्तुत किए गये हैं। देवी शिव से कहती है कि सारा संसार शिव शक्तिमय है। देवेश आप ही सब कुछ हैं और आपके और शक्ति के योग से ही सृष्टि की कल्पना होती है—

तदा त्वमेव सर्वत्र सर्वत्राहं महेश्वर ।
सर्वं त्वमेव देवेश सर्वत्राहं सनातन ।।
शिवशक्तिसमायोगात् जायते सृष्टिकल्पना ।

महानिर्वाण तंत्र में मुक्ति के उपायों को प्रदर्शित करते हुए कहा गया है कि सारा संसार माया से कल्पित है, केवल एक परब्रह्म ही सत्य है जो उसको जानता है। वही बन्धन से मुक्त हो सकता है।

ब्रह्मादितृणपर्यन्तं मायया कल्पितं जगत् ।
सत्यमेकं परं ब्रह्म विदित्वैवं सुखी भवेत् ।।
विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चले ।
परिनिश्चिततत्त्वो यः स मुक्तः कर्मबन्धनात् ।

न केवल आगम और तन्त्र ग्रन्थों में ही अपितु द्रविड व अन्य विभिन्न भाषाओं के ग्रंथों में भी अद्वैत को ही महान आश्रय के रूप में स्वीकार किया गया है। यदि हम यह भी कहें तो कोई अत्युक्ति नहीं होगी कि सारे शास्त्रों ने अपनी आधार भूमि के रूप में अद्वैत के सिद्धान्तों को शिरोधार्य किया है। इसके लिए जितना प्रतिपादन किया जाय, वह थोड़ा है।

प्रस्तुत ग्रंथ कोष का संकलन इसी महत्त्व से अनुप्राणित होकर किया गया है। आज भी अद्वैत और उसके सिद्धान्त संसार के लाखों लोगों के लिए शान्ति और संतोष के आधार है। यदि इनका अधिक-से-अधिक प्रचार किया जाय तो हम संसार का महान् उपकार कर सकते हैं। विशेषकर बीसवीं शताब्दी के इस संक्रमण काल में जब कि चारों ओर अशांति का साम्राज्य है ऐसे सिद्धान्तों का प्रचार और भी अधिक आवश्यक है। प्रस्तुत ग्रन्थ कोष केवल इस दिशा में एक छोटा-सा प्रयत्न है। यह उन जिज्ञासुओं के लिए मार्गदर्शक होगा जो इस समुद्र में मंथन करना चाहते हैं।

वास्तव में महान् उपकार के लिए सारा संसार भगवान् शंकराचार्य का ऋणी है। उनके मठ आज भी सारे देश में शांति और ज्ञान के रूप में ज्योति फैला रहे हैं। यह भारतवर्ष का गौरव है कि उसने यह एक अमूल्य चीज संसार को दी और भगवान् शंकराचार्य जैसे अवतार इस देश में हुए। आज भी संसार के सामने भारत का मस्तक ऊँचा है तो उसका सबसे बड़ा कारण अद्वैत है। जिस तत्त्व के आधार पर भारतवर्ष को विश्व का गुरु कहलाने का गौरव मिला था, वह तत्त्व यही है। यह हमारा फिर भी सौभाग्य है कि जगद्गुरु श्री कांची-काम-कोटि श्रीशंकराचार्यजी महाराज आज भी इस देश के उस प्राचीन गौरव की रक्षा कर रहे हैं और अद्वैत के इस महत्त्व को संसार के सामने रख रहे हैं। यह ग्रन्थ कोष भी उन्हीं का एक आशीर्वाद है, जिसका प्रकाशन उनके आदेश से देववाणीपरिषद्, कलकत्ता, ने किया है। परिषद् जगद्गुरु महाराज के इस अनुग्रह से अत्यंत कृतज्ञ है और आशा करती है कि उनके आशीर्वाद से इस क्षेत्र में और भी अधिक काम करके संसार के इस अशांत वातावरण में लोगों को वह शांति प्रदान करेगी।

कलकत्ता विश्वविद्यालय, कलकत्ता। —पट्टाभिराम शास्त्री
१५ जून, १९५८ ई०





Mahamahopadhyaya

Yegnaswami Sastri

Mahamahopadhyaya Yegnaswami Sastri was the grandson of Sri Raju Sastri Tyaga Raja Makhi of Mannargudi. He studied Sastras under his renowned grandfather. He held the post of Advaita Sabha Pandit from 1920 to 1938. He has written Tyagaraja Vijayam life of Sri Raju Sastrigal and Siddhanta Kalpataru—a metrical exposition of Dharmaraja Adhwarin's Vedanta Paribhasha. He has composed many songs on various deities.



S. R. Krishnamurti Sastri

Sri S. R. Krishnamurthi Sastri was born in Seruvamani, Tanjore District. After studing Sama Veda and preliminary Sanskrit in Chidambaram, he joined the Madras Sanskrit College and studied Vedanta under Sri Ramachandra Dikshtiar. He studied Nyaya under Sri Veppathur Subramania Sastri. He was a Professor of Vedanta in the Jagadguru Vidyalaya in Jambukeswaram from 1944 to 1946. He is now the Professor of Vedanta in the Sanskrit College, Mylapore. He has published Yoga Sutra Bhashya Vivarana of Sankara and Panchapadika & Vivarana with commentaies along with Sri Rama Sastri. He has written a learned article 'Brahma Sutreshu Advaita Bhava', on Brahmasutra in the Advaita Sabha Golden Jubilee Volume.



V. Subramanya Sastri

Sri V. Subramania Sastri is the son of Venkatrama Srowthi, Professor of Sanskrit Maharaja's Sanskrit College, Darbhanga. He studied Nyaya in Maharaja's Sanskrit College, Tiruvadi and Vedanta under Viswarana Sastrigal of Jambukeswaram. He is now the Professor of Nyaya at the Annamalai University. He has written Vyutpathivadavivarana and edited Nyayaratna of Manikanta and Brahmanasdeeya Bhavaprakasa of Mahamahopadhyaya Panchapagesa Sastri with good prefaces and he has contributed some articles to the Advaita Sabha Golden Jubilee Number.



Sri Jagadeeswara Sastri

Sri Jagadeeswara Sastri was a native of Injikkollai in Kumbakonam Taluk. He had his Vedic and Sanskrit studies under his father Yegnarama Dikshitar. He studied Vedanta under Krishna Sastri, Yegnaswami Sastri and Varahur Venkatrama Sastri, Vyakarana under Harihara Sastri and Nyaya under Yegnasami Sastri. Hewas for some time the teacher of Vedanta in the Vedanta Patasala in the Sankara Mutt, Kancheepuram. He is now conducting Vedanta Classes. He was for a long time the editor of Arya Dharma published under the patronage of the Kamakoti Mutt. He is the author of 'Nirguna Tatwa Nirnayam, Chidachidaika Brahma Siddhi and Sapta Vidhanupapathi Prakasa and of some other works.



Angarai Rangaswamy Sastri

Sri Angarai Rangaswamy Sastri after completing preliminary Sanskrit studies joined the Lalgudi Vedanta Patasala and studied Vedanta under Sri Ramasami Sastri. He was the teacher of Vedanta in A Subramanya Aiyer Vedanta Patasala in Kumbakonam from 1930 to 1935. He was for time Adhyapaka in Ayyu Aiyer Patasala. He was for some time Pandit of the Kumbakonam Advaita Sabha. He was then selected as the Pandit of the Advaita Sabha, Trichinopoly where he continued till his death in 1962. He has contributed two articles to the Advaita Sabha Golden Jubilee Number.



Pandita Raja Rajeswara Sastri
PRINCIPAL
Sanga Veda Patasala, Kasi.



Sastraratnakara Panditharaj
Polagam Sri Rama Sastrigal

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N.B. The Honorifics or appellations attached to the names of some of the authors appear to be different, e.g. Swayamprakasa, Swayamprakasananda, Swayamprakasananda Saraswati, Swayamprakasa Yogi etc. It is not clear if they refer to one and the same person or to different persons.

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List of other Advaita works in Sanskrit about which complete information is not available.

About some of these only the names are known, being referred to in some other works, about others, only the name of the work and its authors are available and about some others the name of the work, its author, and the place where it is available are availables. Whatever information is available has been given hereunder :—

1. Akhanda Visaya, Author unknown–Mentioned in Aubert's list.
2. Akhandatma Dipika–Aubert list.
3. Akandatha Nirupana–Kakinada Telugu Library.
4. Akhandartha–Savyakhya O. L. I.
5. Akhandarthatwa Nirupanam–Anandasrama List.
6. Akhandartha Vada–Upanishad Brahmendra Mutt List.
7. Akahndaikarasa Vakyartha–Sri Sankara A. L.
8. Ajnana Thimnira Bhaskara–Krishnananda, referred to in Das Gupta's History of Indian Philosophy, Vol. II.
9. Ajnana Dhwanta Dipika–Somanatha, B.O.R.I.
10. Ajnana Bodhini (Balabodhini).
11. Athasabdartha Vichara–Ganapati Sastri.
12. Advaita Kalamrita.
13. Advaita Kaustubha–Ratnakheta Srinivasa Dikshita.
14. Advaita Grantha–Mahadeva Saraswathi D. G.
15. Advaita Chandrika–Annambhatta.
16. Advaita Chandrika, Narasimha Bhatta–It is not clear if this is the same as Narasimhasram's commentary on his Bheda Dhikkara.
17. Advaita Chinta Kaustubha–Ananta Krishna Sastri.
18. Advaita Chintamoni–Raghunatha Sastri.
19. Advaita Chintamoni–Chidghanananda Sishya.
20. Advaita Chintamoni–Kumara Bhavaswami, referred to in D.G.'s list and also in Ambastava Vyakhya and Rukmani, Kalyana Vyakhya.
21. Advaita Chintamoni Vyakhya, Ujjain Library. It is not clear as to whose Advaita Chandrika, this is the Vyakhya.
22. Advaita Jalajata, Achyuta Sarma D.G.
23. Advaita Jnana Sarvaswam.
24. Advaita Tarangini–Rameswara Bhatta.
25. Advaita Tatwa Suddhi–Ananta Krishna Sastri, Author, Neevani Palgbat.
26. Advaita Tatwa Dipika–Jagannadha Saraswathi.
27. Advaita Tatwa Shanmata Prakasa–Viraraghava.
28. Advaita Tatwa Ratna.
29. Advaita Tharavali, Printed in Telugu Script.
30. Advaita Darpanam–Appa Kavi.
31. Advaita Dipa, Kamakoti Mutt List.
32. Advaita Dipika, G.O.M.L. Different from the Advaita Dipika of Anant Krishna Sastri, Kamakshi, Narasimhasram and Rameswara Bhatta.
33. Advaita Dipika Vyakhya–Sadananda Vyakhya D.G.
34. Advaita Nirnaya - G.O.M.L. and I.O.
35. Advaita Nirnaya Sangraha - Ramananda Tirtha.
36. Advaita Padya Bhasya - Somanatha Vyasa D.G.
37. Advaita Vajra Panjara - Venkatanatha - Referred to in his Bhagavat Gita Vyakhya-Brahmanandagiri.
38. Advaita Parijattam - Nilakanta Tirtha.
39. Advaita Panchapadi - C. C. Probably a mistake for Padmapada's Panchapadika.
40. Advaita Pancharatna Vyakhya - Narasimhasrami - D.G.
41. Advaita Pancharatna Vyakhya - Vimala Bhudhara.
42. Advaita Pancharatna Vyakhya - Unknown-Trivandrum.
43. Advaita Prakarna Samakhya - Santi Niketan.
44. Advaita Prakasa–Narayana Priya D.G.
45. Advaita Prakasa - Mahadeva Saraswati D.G.
46. Advaita Prakasa - Unknown O.M.L.
47. Advaita Prakasika - Somanatha Vyasa.
48. Advaita Brahma Tatwa Prakasika - Viraraghava Yajwa.
49. Advaita Brahma Vidya paddhati.
50. Advaita Brahma Sudha O.K.

51. Advaita Brahma Sudha Tika—Santaram, printed in Nellore.
52. Advaitc Brahma Sudha Karika-Govindananda.
53. Advaita Bodha Dipika—Narasimha Bhatpa—D.G. and Travancore.
54. Advaita Bodha Dipika—Chidambara Yogi.
55. Advaita Bhusana—Madadeva Saraswati.
56. Advaita Manjari—Achuyuta Sarma - D. G.
57. Advaita Manjari -Bodhanya—Paramananda Yogi Sisya.
58. Advaita Manjari—Madhavananda - D. G. Nasik.
59. Advaita Manjari (Brahma Sutra Vritti)—Unknown, printed in Bombay.
60. Advaita Manjari Vyakhya—Unknown S. M.
61. Advaita Mataikya Prakasa—Ayyanna-D. G.
62. Advaita Makaranda Vyakhya—Purushottama C. C.
63. Advaita Makaranda Vyakhya—Purnananda T..cha - C. C. and D. G.
54. Advaita Makaranda Vyakhya—Vasudeva-C. C.
65. Advaita Makaranda Vyakhya—Vijnana Dipika (S. S. Mutt).
66. Advaita Makaranda Vyakhya—Hari Rama - C. C.
67. Advaita Makaranda Vyakhya—Unknown-Lala Chand list - D. G.
68. Advaita Makaranda Sangraha—C. C. Aubert
69. Advaita Makaranda Sangraha Sara—Bengal R.A.S.
70. Advaita Matasara—Rice list
71. Advaita Mahimastava—Malladi Daksinamurti. Advaita Ratna—Narasimhasrami. Is this the same as his Advaitaratna Kosa.
72*a*. Advaita Ratna Kosa Sutra (Vritti)—Mysore.
72*b*. Advaita Ratna Dipika—Taylor's list.
73. Advaita Ratna Prakasa—Ayyanna D. G.
74. Advaita Ratnakara—Amaradasa - Chowkamba.
75. Advaita Ratnakara Tika.
76. Advaita Ratnakara—Narayana Tirtha-Mysore.
77. Advaita Rahasya—Ramananda Tirtha.
80. Advaita Riti—Narasimha.
81. Advaita Vakyartha (Tryamkaka Sastri) D. G.
82. Advaita Vada—Jagannadha Saraswati.
83. Advaita Vada-Raghunatha Pandit B.O. R.I. D.J.
84. Advaita Vijnana Dipika D. G.
85. Advaita Vedantasara—Rice list
86. Advaita Vedanta Siddhanta Sangraph—C.C.
87. Advaita Sataka—D.G.
88. Advaita Sisya—Yogananda.
89. Advaita Srava Kaustubha.
90. Advaita Sangraha—Ramachandra Vidvat.
91. Advaita Samrajya—Bala Sastri.
92. Advaita Sarvaswa—Venkatesa - D. G.
93. Advaita Siddhanta Guruchandrika Sarabodha—Madhava Tirtha.
94. Advaita Siddhanta—Dattatreya, printed - Mysore.
95. Advaita Siddhanta Dipika—Bhavani Sankar - D.G.
96. Advaita Siddhanta Prakasa—Mysore.
97. Advaita Siddhi Vyakhya—Sadasukha C.C.
98. Advaita Siddhi Vyakya—Sarachandrika P.U.S.M.L.
99. Advaita Sudha—Sankara Sisya A.L.
100. Advaita Sudha Nidhi—Upanishad Brahmendra - Mutt List
101. Advaita Sutra Bhasya—R. A. Sastri's List.
102. Advaita Stava—Panduranga C.P. and B.
103. Advaita Stava Ratnakheta—Srinivasa Diksita.
104. Advaita Sangraha—Ramabhadra Diksita.
105. Advaita Stuti—S. B.
106. Advaitankura—Vasudeva Abhayankar - Printed.
106*a*. Advaitaksra Malika—Kamakoti Kosasthanam.
107. Advaitananda Lahari—Advaitananda.
108. Advaitananda Lahari—Venkatesa Sastri.
109. Advaitananda Lahari—Chidambara.
110. Advaitananda Sangraha—Raghutthama Tirtha.
111. Advaitanubhava Prakasa—S. M.
112. Advaitanubhuthi—Sivarama D.G. O.I.
113. Advaitanubhuthi—Govinda Bhagavat Pada.
114. Advaitanubhave kanda—Narayana Saraswati - referred to in his Sariraka Mimamsa Varthika (M.P.H. Vol. 1. P. 19).
115. Advaitamrta Vyakhya-Tharangini—Jagannadha Saraswathi.

116. Advaitamrita Viveka Manjari—Achyutha Sarma.
117. Advaitamrta Viveka Sara—Raghava.
118. Advaitapanisad C.P. and B.
119. Adhikarana Kaumudhi.
120. Adhikarana Sankhya Slokas.
121. Adhikarana Nyaya Mala—Vaidyanatha Diksita-D.G.
122. Adhikarana Mala—Devarama Bhatta-D.G.
123. Adhikarana Sangati—Vittala-Ujjain.
124. Adhikarana Sangraha—Krisnananda - Trivandrum.
125. Adhyatma Chandrika.
126. Adhyatma Bindu-referred to in Yathartha Manjari of Ramatirtha C.C.
127. Adhyatma Bhavartha Sangraha—Chow.
128. Adhyatma Malika O. I.
129. Adhyatma Viveka—Sarangadhara - referred to in his Sangita Ratnakara.
130. Adhyatma Sataka—Ramachandra B.O. R. I.
131. Adhyatma Sara—Ramananda Tirth C. C.
132. Anirvachaniyakhyati Kautakoddhara—Mahadeva.
133. Anugita Bhasya—Gowdapada-Nasik.
134. Anubhanda Dwanta Mukha Dhikkara.
135. Anubhava Dipika—Chandeswara - Commentary on Aparaksanubhuti D.G.
136. Anubhava Sara—Sachchidananda.
137. Anubhavanandadarsa—Madhavasrami—Wai.
138. Anubhavamrta—Jnanadeva.
139. Anubhuti Lesa—Vamana Pandita.
140. Anubhuti Ratnamala (Swatma Nirupana)—Sri Sankara.
141. Anubhuti Vivarana—Bhaskaracharya.
142. Antahkarana Prabodha Tika—Purnananda Tirtha.
143. Aparoksanubhuti Vyakhya—Sivarama Bhatta.
144. Aparoksanubhuti—Vasudevendra C.C.
145. Aparoksanubhave Darpana—Chow.
146. Amrita Manthana—Mangala Deva Sastri—Chow.
147. Amritanandiya—Oppert.
149. Artha Panchaka—Narasimha Yati-Ujjain.
150. Avadhuta Gita Vyakhya—Sadananda - C. C.
151. Avadhuta Gita Vyakhya—Sri Sankaracharya G.O.M.L.
152. Avadhuta Gita Vyakhya—Bhaswrananda.
153. Avadhuta Gita Tika—Swayamprakasa C.C.
154. Avadhuta Dipika—Vedanta Rahasya - C.C.
155. Avidita Sukha Dukkha Panchaka Tika—Nandesa.
156. Avidya Pisachi Bhanjana—Anwareswara Sastri - Mysore.
157. Avidya Laksanopapatti—Tryambaka Sastri.
158. Ashtavakra Gita Vyakhya—Atmananda C.C.
159. Ashtavakra Gita Vyakhya—Purnananda C.P. and B.
160. Ashtavakra Gita Vyakhya—Paramananda.
161. Ashtavakra Gita Vyakhya—Bhaskaracharya.
162. Ashtavakra Gita Vyakhya—Mukunda.
163. Asangatma Prakarana Vyakhya—Mysore.
164. Asangatma Prakasika—Govindanda - Santi Niketan.
165. Akasopanyasa—Chitsukha Tirtha C.C.
166. Acharay Bhujangaprayata Sloka—Savyakhya.
167. Atma Chintana—Nasik and Tirupati.
168. Atmajnanopanisad Tika—Ramachandra Saraswati - Bene R.A.S.
169. Atmajnanopanisad Vivarana.
170. Atmajnanopanisad Vyakhya—Purnanubhava.
171. Atma Tatwa Pariksa (Urmamaheswara)-same as Atma Pariksha.
172. Atma Tatwa Prakasika (Atma Pariksa).
173. Atma Prakasika—Chidananda C.C.
174. Atma Prakasika (Swatma Prakasika).
175. Atma Tatwa Pradipe—Bhudeva Sukla.
176. Atma Tatwa Prabodha—Raghava Panchanana C.C.
177. Atma Tatwa Viveka Sara—Ramananda.
178. Atma Purana Vyakhya—Sankarananda C.C.
179. Atma Purana Vyakhya—Kakaram C.C.
180. Atma Puranam Vyakhya—Madhwranath Sukla.
181. Atma Purana Vyakhya—Unknown C.C.
182. Atma Bodha (different from Sri Sankara's) A.L.
183. Atma Bodha Prakarana Dipika—S. M. Santi Niketan. Is this different from Visweswara's.
184. Atma Bodha Tika—Purnananda.
185. Atma Bodha Tika—Jivananda.
186. Atma Bodha Tika—Brahmananda Yogi.

187. Atma Bodha Tika—Ramatirtha.
188. Atma Bodha Tika—Sachchidananda Yogi.
189. Atma Bodha Tika Swayamprakasa (Balabodha), Jaipur.
190. Atma Bodha Tika—Bhaskaracharya.
191. Atma Bodha—Mukunda Muni.
192. Atma Bodha Prakarana—Vasudevendra.
193. Atma Bodha Lahari—Chidananda Yogi.
194. Atma Bodhamrta (Vedantasarasangraha Vyakhya Sivarama Biksu).
195. Atma Mimamsa—Subramania Sastri.
196. Atma Labha—Tyagaraja Diksita-printed.
197. Atma Vada—Gopeawara C.C.
198. Atma Vidya Prakasa.
199. Atma Vidya Prakasa Vyakhya D.G.
200. Atma Sopana—Kesava Sastri.
201. Atmanatma Viveka—Sayana C.C.
202. Atmanatma Viveka—Visweswara.
203. Atmanatma Viveka—Padmapada.
204. Atmanatma Viveka—Purnananda.
205. Atmanatma Viveka—Swayamprakasa.
206. Atmanatma Viveka—Prakasika Sadasiva Sisya.
207. Atmanatma Viveka Sangraha.
208. Atma Siddhi—Oppert.
209. Atma Suddhi Vyakhya.
210. Atmananda Lahari.
211. Atmanubhava Stuti—Balabrahmananda-Mysore.
212. Atmanubhutyastaka.
213. Atmavabodha Tika.
214. Atmastaka (Nirvanastaka) Vyakhya—Gangadhara-Trivandrum.
215. Atmollasa.
216. Anandakalika—Mukunda C.C.
217. Ananda Dayini—Nrisimha Bhatta.
218. Ananda Dipa—Sivananda Yati.
219. Ananda Dipa Vyakhya—Ramatirtha D.G.
220. Ananda Dipika—Sivananda (Is this the same as Ananda Dipika by Sivananda).
221. Ananda Dipika Vyakhya—Visuddha Dristi.
222. Ananda Mandakini.
223. Amoda—Mysore.
224. Amodaranjani.
225. Aryapanchasati.
226. Asubodhini (Vedanta Paribhasa Vyakhya) Krsnananda Nyaya Pancharatna.
227. Isavasya Tika—Gopalendra O.I.
228. Isavasya Tika—Nrisimha Bhatta C.P. and B.
229. Isavasya Tika Chintamoni—Sadananda-Ujjain.
230. Isavasya Vibhuti—Gangapati Sastri.
231. Isavasya Karika—Lakshmana Suri T.L.V.
232. Isavasya Rajachudamoni Diksita.
233. Uttara Gita Vyakhya—Kandadva Yatita Yogi S.M.
234. Uttara Gita Vyakhya Paramananda Tirtha - Mysore.
235. Uttara Gita Sara - Mysore.
236. Uttara Mimamsa Sarartha Sudhanidhi—Sitarama - Santi Niketan.
237. Upakrama Parakrama—Appayya Dikshita.
238. Upadesa Vidhi.
239. Upadesa Sankanirasam—Mysore.
240. Upadesa Sahasri Vyakhya—Subrahmanya.
241. Upanisad Kala.
242. Upanisad Bhasya Vyakhya—Oppert.
243. Upanisad Mangala.
244. Upanisad Ratna Tika—Sankarananad S.B.
245. Upanisad Sanksepa Varthikam—Bharathi Tirtha-referred to in Vakya Sudha Tika published in Banaras.
246. Upadhi Khandanam.
247. Upadhi Kandanapara—Oppert.
248. Ekadastharasata Vyakya.
249. Aitareya Upanisad Vyakhya Balabodhini.
250. Aitareya Upanisad Vyakhya—Bhaskarananda.
251. Aitareya Upanisad Vyakhya-Visweswara.
252. Aitareya Dipika—Vidyatirtha—Tirupati.
253. Katopanisad Bhasya Tika—Achyuta Krisna - Mysore.
254. Katopanisad Bhasya Abhinava—Narayanendra.
255. Katopanisad Bhasya—Prakatartha Kara S.B.
256. Katopanisad Bhasya (Balabodhini)—Sridharacharya-printed in Poona.
257. Katopanisad Vyakhya—Padmapadacharya—C.P. and B.
258. Katopanisad Vyakaya—Subramanya Sastri.
259. Kantakoddhara—Ramanarayana B.O.R.I.
260. Kayasa Kaumudhi—Rama Sastri.
261. Kaya Sodhana.
262. Karana Prakarana—Oppert.
263. Karana Prabodha.
264. Kasi Moksa Nirnaya.
265. Kirana Bodha—Oppert.

266. Kenopanisad Bhasya Tika—Abhinava Narayanendra.
267. Kenopanishad Vyakhya—Prakatarthakara S.B.
268. Kenopanisad Vyakhya—Sridhara Printed in Poona.
269. Kaivalya Gatha—Krisnananda.
270. ... ...
271. Kosa Ratna Prakasa.
272. Kshurikopanisad Vyakhya—Sankaranananda.
273. Kaustubha Dushanam—Oppert.
274. Khandana Kantakoddhara.
275. Khandana Kutarka—Gokulnath Bhattacharya.
276. Khandana Dipa.
277. Khandana Prakasa (Vardhamana).
278. Khandana Bhavadipika.
279. Khandana Bhusana.
280. Khandana Mandana—Paramananda.
281. Khandana Mandana—Bhavanatha.
282. Khandana Vyakhya Vidyabharani—Vidyabharana.
283. Khandana Vyakhya (Dhidhiti) Raghunatha Siromani.
284. Khandana Tika—Advaitabodhamrtam—Unknown.
285. Gayatri Upanisad Vivarana—Sri Sankara S.B.
286. Guna Traya Vivekam—Swayamprakasa D.G.
287. Guru Prasada - referred to in Bodha Prakriya.
288. Gurusalaka—Sachchidananda.
285. Gurupiyyusha Lahari.
290. Guru Sisya Samvada.
291. Gudartha Tatwaloka—(Dharma Bhatha) N.S.P.
292. Gudartha Prakasa—Ramachandra Yajwa
293. Guhadhikarana Vichara—Kasi Timmacharya A.S.
294. Gaudapadiya Karika Vyakhya—Suddhananda D.G.
295. Gaudapadiya Tika.
296. Gaudapadiya Vivarana.
297. ... ...
298. Chaturmata Samarasya—Rama Sastri. Kamamoti Kosasthanam.
299. Chaturmata Sara Sangraha—Appayya.
300. Chaturgrandhi Sangraha—Anantha Krsna Sastri.
301. Chatussloki Vyakhya—Santananda Saraswathi - Mysore.
302. Chatussahasra Prabhandha Tatwa—Kali Rangachariar Printed.
303. Chatussutri Vyakhya.
304. Chanda Bhaskara—Amareswara Sastri—Oppert.
305. Chanda Bhaskara—Bhaskaracharya.
306. Chandrika Prabodha Chandrodaya Vyakhya—Nandilla Gopala. Is this the same as that of Nandigopa Mantrisekhara.
307. Chandrika Vyakhya—Oppert.
308. Chittavrithi Kalyana. Is this the same as Jivanmukti Kalyana.
309. Chitra Dipika—Oppert.
310. Chidachit Sariraka Brahma Siddhi—Jagadisa Sastri Printed Kamakoti Kosasthanam - Madras.
311. Chidananda Brahma Vilesa (same as Brahma Sutra Vivarana - Paramananda Ghana).
312. Chidvallika—Natanananda C.C.
313. Chaitanya Prakaranam—Brahmavit Pravara Dasa - Sringeri.
314. Chidadviaita Kalpavalli Chinmaya Muni.
315. Chidadvaita Kalpavalli Vyakhya.
316. Chchandogya Dipika—Sankarananda.
317. Chchandogya Vyakhya—Prakatarthakara - S.B.
318. Chchandogya Vyakhya—Rajachudamoni Diksita.
319. Chchandogya Karika.
320. Jaganmithyatwa Dipika—Rameswara Yogi D.G. (Is this the same as that by Ramachandra Yajwan).
321. Jabalopanishad Dipika—Nadukkaveri Srinivasa Sastri Rtd.
322. Jiva Prabodha—Sri Sankara - Mysore.
323a. Jivanmuktananda Lahari A.S.
323b. Jivanmukti Gita—Printed in Calcutta.
324. Jivaraja Vijaya.
325. Jnana Gita—Nasik.
326. Jnana Panchasika C. P. and P.
327. Jnana Pradipika A.L.
328. Jnana Siddhi (Jnanothama)—D.G. (referred to in Advaitaacharya by Srikanta Sastri - printed in the Indian Historical Quarterly XIV).
329. Jnana Sarvaswa Prakaranam.
330. Jnananjana—Sridharacharya.
331. Jnanananda Tarangini—Hemachandra C.C.
332. Jnanamrta—Sri Sankara.
333. Jnanantikam.
334. Tatwa Chandrika—Ramasarma.
335. Tatwa Chandrika—Mahadeva C.C.

336. Tatwa Chandrika—Raghavananda (Bhasya Sangraha).
337. Tatwa Traya Nirupana—Narasimha.
338. Tatwa Dipika Vivarana—Bhattoji Dikshute D.G.
339. Tatwa Dipika Vyakhya.
340. Tatwa Nirnaya—Anandagiri (Padartha Tatwa Vivarana Vyakhya).
341. Tatwa Nirupana.
342. Tatwa Bodha—Tryambaka Sastri.
343. Tatwa Bodha—Tatwa Bodha Bhagavan.
344. Tatwa Bodha—Mukunda.
345. Tatwa Bodha—Mahadeva Saraswati.
346. Tatwa Bodha Prakarana—Ramachandra Budha.
347. Tatwa Prakarana—Mysore - Ramachandrendra.
348. Tatwa Pradipika—Kalyana Raja.
349. Tatwa Bodhamrtam.
350. Tatwa Bodhini—Tatwa Prakasika Vyakhya.
351. Tatwa Muktavali—Gauda Purnananda - referred in Sarva Darsana Sangraha.
352. Tatwa Muktavali Swayamprakasa.
353. Tatwamasi Sataka A.L.
354. Tatwampadartha Laksaikya Sataka Vyakhya Taranga.
255. ... ...
356. Tatwamasi Prakarana Vivarana.
357. Tatwamasi Vyakhya.
358. Tatwamasiti Mahavakya Vivarana.
359. Tatwa Viveka—Sri Sankara C.C.
360. Tatwa Viveka Tika—Sadananda.
361. Tatwa Viveka Vyakhya—Ramakrsna—Decca.
362. Tatwa Vivekopanyasa O.I.
363. Tatwa Sara—Parivrajakacharya B.O.R.I.
364. Tatwa Sara—Raghunatha Yatindra.
365. Tatwa Sara—Chaitanya Muni C.C.
366. Tatwa Vivechani—Vidyaranyapuri list.
367. Tatwanusandhana Tika—Suka.
368. Tatwartha Chandrika (Bhasya Sangraha)—Raghavendra.
369. Tatwothpatti Layakrama—Tirupati.
370. Tatwopadesa—Mysore G.O.M.L. and Trivandram.
371. Tantra Sara C.C.
372. Tantra Sudha Vedothama - printed Trivandrum.
373. Tarka Dipika—Anandanubhava C.C.
374. Tarka Sangraha—Anandagiri - printed O.I.
375. ... ...
376. Timiroddhara - (same as Ajnana Timiroddkara ?)—Krishnanda.
377. Tridandimata Vibhedini—Sankarasarma Swamī - Pr. Chow
378. Tripath Viveka Sapta Prakarani—Upanishad Brahmendra—Mysore.
379. Tripura Rahasya—Jnanakanda - Chow.
380. Tryambaka Vritti. (Is this the same as Bhashya Bhanu Prabha).
381. Taittiriya Vartika Vivarana—Linganna Somayaji - Printed-Guntur.
382. Thaithiriya Vyakhya—Krsnananda.
383. Thaithiriya Bhasya Vyakhya—Prakatartha Kara S.B.
384. Thaithiriya Vyakhya—Jnanamrita Yati S.B.
385. Thaithiriya Vyakhya Tika—Venkatanatha - referred to in his Bhagavat Gita Vyakhya.
386. Thaithiriya Tatparya Tika—Advaitananda Tirtha.
387. Thaithirtya Tika Abhinava Narayanendra Saraswati.
388. Thaithiriyā Vyakhya—Rajachudamani Diksita.
389. Thaithiriya Vyakhya—Subrahmanya Sastri.
390. Thaithiriya Karika—Laksmana Suri.
391. Tripath Tatwa Prakarana.
392. Tripath Vibhuti Prakarana.
393. Tryambakeeya—Oppert.
394. Daksinamurthi Astaka Tika-Purnananda.
395. Daksinamurthi Stotra Vyakhya—Asubodhini - Purushottama.
396. Darsanadarsa—Printed - Chowkamba.
397. Dasasloki—Appayya Diksita.
398. Dasaprakasa.
399. Dasaprasnothara.
400. ... ...
401. Dukkha Druma Kutara—Ambika Dutta Gowda referred to in Vedantadarsa by Mohandas printed in Banaras.
402. Durvasana Pratihara Satakam—Amareswara.
403. Durvasana Pratihar Stotra—Sri Sankara A.S.
404. Dirgha Viswa Vilasa Kaivalya Dipika—Oppert.
405. Devi Gita—Pr. Ashtekar.
406. Drik-drsya Viveka—Tryambaka C.C.
407. Drik-drsya Viveka—Ramachandra Tirtha D.G.
408. Drik-drsya Sambandha Anupapatti Prakasa—Tryambaka Sastri - Mysore.

409. Dwadasa Mahavakya Siddhanta—Vaikuntapuri.
410. Dwasuparnasrurtyartha Vichara - Mysore.
411. Dwaita Mukha Vidhwamsana.
412. Dravidatreya Darsanam—Rama Sastri Kamakoti Kosasthanam - Madras.
413. Dharma Nowka B.O.R. 1
414. Dhyana Sara.
415. Naksatra Vadavali—Appayya Diksita.
416. Narayanopanisad Vivaranam—Vijnanatma.
417. Narayanopanisad Dipika—Kesava S.B.
418. Nirvana Prakarana—Suka.
419. Nirvana Shatka Vyakhya—Gangadharendra.
420. Nirvedastaka Vivarana—Tirupati.
421. Nilachala Chapatika—Bhaskaracharya-reply to Prasasta Dwaita Vedanta.
422. Naishkarmya Siddhi Vyakhya—Sarartha Ramatirtha ? D.G.
423. Nirguna Aradhana Krama—Printed.
424. Nirguna Tatwa—Oppert.
425. ... ...
426. Nyaya Chudamoni—Madhava Saraswati C.C.
427. Nyaya Chudamoni Vyakhya—Vedanta Mandakini Narayana Saraswati.
428. Nyaya Chudamoni Vyakhya—Chandeswara C.C.
429. Nyaya Chudamoni Vyakhya—Anandagiri (Vedanta Vishaya Vyakhya).
430. Nyayabhaskara Khandana—Rama Subba Sastri - Printed in Chidambaram.
431. Nyaya Sangraha.
432. Nyaya Sudha—Jnanottama D.G. referred to also in Chitsukha's Tatwa Dipika and Appayya Diksita's Siddhantalesa Sangraha.
433. Padabhusana - Gita Vyakhya—Raghunatha Suri - referred to in the Bhumika to his Sankarapadabushanam.
434. Padartha Tatwa Nirnaya Gangapuri D.J.
435. Panchadasa Prakarana—Dharmaraja Adhawari.
436. Panchadasi—Rama Brahmendra.
437. Panchadasi—Ksiraswami.
438. Panchadasi Vyakhya—Purnvendu Kaumudi Achyuta Sarma.
439. Panchadasi Vyakhya—Tryambaka B.O. R. 1
440. Panchadasi Vyakhya Vrittiprabhakara—Nischala Dasa Printed.
441. Panchadasi—Brahmendra Saraswati C.C.
442. Panchadasi—Sadananda C.C.
443. Panchasadi Tatwa Bodha C.C.
444. Panchadasi Visuddhadrisati—Ramananda Saraswati
445. Panchadasi Satakam C.P. and B.
446. Panchapadika Vivarana Darpana—Amalananda.
447. Panchapadika Vyakhya—Vaktavya Prakara—Uttamjnana Yati Sringer.
448. Panchapadika Vyakhya—Krshna D.G.
449. ... ...
450. Panchapadika Vyakhya-Ramatirtha D.J.
451. Panchaprakrya—Icha Rama - Haraprasad Sastri.
452. Panchaprakriya—Rama-seems to be the same as the previous one.
453. Panchabhrama Tatwa S.M.
454. Panchaprakarana Dipika—Oppert.
455. Pancha Mahabhuta Viveka—Ujjain.
456. Panchikarana—Sachahidananda.
457. Panchikarana Tatparya Chandrika—Atmananda Yati.
458. Panchikarana Paddhati.
459. Panchikaranopanisad G.O.M.L.
460. Panchikarana Vartika—Upendra.
461. Panchikarana Vartika—Gowdapada.
462. Panchikarana Vartika—Govinda Bhagavatpada.
463. Panchikarana Hridayam—Advaitagama Hridayam I.O.L.
464. Panchikrta Vivaranam—Pragnananda.
465. Pada Sakti Bodha G.O.M.L.
466. Parabrahma Tatwa Nirupanam—Ekoji Raja S.M.
467. Parabrahmopanisad G.O.M.L.
468. Paramapada Nirnaya Prakarana—Mysore.
469. Paramahamsa Samhita—Lakshmana Pandita.
470. Parabrahmopanisad Vyakhya—Advaita Yati S.B.
471. ... ...
472. Paribhasa Chandrika—Oppert.
473. Parivrajakopanishad—G.O.M.L.
474. Purushartha Kaumudi C.C. Raghupati.
475. Purushartha Nirnaya—Nrsimha Bharati printed.
476. Purushartha Sudhanidhi—Sayana printed G.O.M.L.
477. Prakrtyadhikarana Vichara Tryambaka.
478. Pragnanananda Prakasa with Vyakhya—Bhavartha Kaumudi, C.C.

479. Pranava Kalpa with Gangaghara's Vyakhya, Pranava Kalpa Prakasa printed Chow.
480. Pranava Nirnaya—Krsnananda Yati-Mysore.
481. Pranavartha Karika—Sureswaracharya.
482. Pranavartha Prakasa Bhusana—with Vyakhya—Kaivalyananda.
483. Prapanchamrta—Ekoji Raja S.M.
484. Prabodhini (Swatmapraya aradipa vyakhya).
485. Prabodha Chandrodaya Tika—Appayya Diksita C.C.
486. Prabodhini-Kavi Rudhra Misra—Bangiya Sahitya Parishad.
487. Prabodhini—Diksita Rama Bhatta.
488. Prabodha Chandrodaya Vyakhya—Vishnu B.O.R. I.
489. Prabodha Chandrodaya Vyakhya—Maduranatha C.C.
490. Prabodha Chandrodaya Vyakhya—Chandrika C.C.
491. Prabodha Chandrodaya Vyakhva—Sadasiva Muni.
492. Prabodha Sataka—Brahmendra Saraswati.
493. Prabodha Sudhakara Surya Pandita O.I.
494. Pramana Tatwa—Tryambaka—Mysore.
495. Pramana Pravrthi Nirnaya—Vimuktatma, referred to in his Ishta Siddhi.
496. Pramana Lakshana—Sarvagnatma.
497. Prameya Ratnamala—Baladeva Vidyabhusana - Chow.
498. Prasnothararathna Mala O.I.
499. Prastana Ratnakara—Purushottama—Chow.
500. Prasnopanisad Vyakhya-Prakatarthakara.
501. Prasnopanisad Vyakhya—Sivananda Yati G.O.M.L.
502. Prowdha Prakasa—Prabodha Chandrodaya Vyakhya.
503. Prarabdha Dwanta Samkriti-Subramanya Achyuta Sarma.
504. Prowdanuabhava—Amareswara Sastri.
505. Balabodha (Balabodha Prakasa)—Devaki Nandana C.C.
506. Brhadaranyaka Vyakhya—Dravidachayra.
507. Brhadaranyaka Dipika—Narayana quoted in his Jabalopanishad Vyakhya.
508. Brhadaranyaka Vartika Vyakhya—Jnanottama, D.G.
509. Brhadaranyaka Vyakhya—Madhava, son of Bhaskara S.B.
510. Brhadaranyaka Vyakhya—Prakatarthakara.
511. Brhadaranyaka Prakasika—Vasudevendra.
512. Brhadaranyaka Vyakhya—Vidyaranya—Nasik.
513. Brhadarnyaka Vyakhya—Sivasankara.
514. Brhadaranyaka Vyakhya—Swayamprakasa.
515. Brhadiswara Diksitiya—Iswara Diksita C.C.
516. Bodha Ratnakara C.P. and P.
517. Bodha Vidhi Vyakhya or Upadesa Lahari, probably a mistake for Bodhanidhis Vyakhya.
518. Bodha Sudhakara—Divakara.
519. Bodhamrta—Mysore.
520. Bodharya Vyakhya—Pragnanajhana.
521. Bodhaikya Siddhi Vyakhya—Advaitatatwa (Amareswara ?).
522. Brahma Gita Vyakhya—Tatparya Dipika—Madhava Mantri.
523. Brahma Gita Vyakhya—Venkateswara Suri.
524. Brahma Gita Vyakhya—Sankarananda A.L. Brahma Gita Vyakhya—Sadaswa.
525. Brahma Gita Vyakhya—Sadananda.
526. Brahma Tatwa Prahasika—Sadasiva.
527. Brahma Tatwa Subodhini—Venkateswara - Mysore.
528. Brahma Taraka Sodasa Samadhi—Ramachandrendra.
529. Brahma Prakasika—referred to in Kalpataru and Prakatartha Vivarana.
530. Brahma Prakasika D.G.
531. Brahma Bhavane Dipika A.L.
532. Brahma Mimamsa Trisati—printed Chow. Rangasami Sastri.
533. Brahma Ratnamala—Sankara Misra A.L.
534. Brahma Laksana—Sarvajnatma.
535. Brahma Vidya Tarangini—Narayana Yogi A.L.
536. Brahma Vidya Tarangini Vyakhya—Raju Sastri A.L.
537. Brahma Vidya Vilasa—Sadasiva Wai—Is this the same as Atma Vidya Vilasa ?
538. Brahma Samhitoddipini—Vachaspati Misra - D.G.
539. Brahma Tatwa Samiksa—Vachaspati Misra (referred to in Juvira rana).
540. Brahmananda—Tirupati.
541. Brahmananda Prakasika—Jagajjivan—Nasik.

542. Brahmanandamta—Jayakrsna Tirtha - Chow.
543. Brahma Siddhanta with Vyakhya—Katyayana.
544. Brahma Sutra Adhikarana Ratnamala—Krishnananda Yati.
545. Brahma Sutra Karika—Tirupati.
546. Brahma Sutra Tatparya Dipika—Advaitananda.
547. Brahma Sutra Tatparya Prakasa—Sadananda.
548. Brahma Sutra Tatparya Dipika Vimarsini—Gurumurti - Printed.
549. Brahma Sutra Bhasya Nirnaya—Chidghanananda Puri - Chow.
550. Brahma Sutra Bhasya Pradipika—Govindananda - Chow.
551. Brahma Sutra Bhasyartha Sangraha—Bhaskara Sarma - Ujjain.
552. Brahma Sutra Bhasya Vyakhya—Bhumananda Sisya - Tirupati.
553. Brahma Sutra Bhasya Siddhanta Muktamala—Vanamala Misra - Chow.
554. Brahma Sutra Bhasya Siddhanta Sangraha—Brahma Yogi G. O. M. L. - Chow.
555. Brahma Sutra Bhasya Ratna Prakasika—Akchandanubhava - ref. to in M.P.H. Edition.
556. Brahma Sutra Visayavakya Vimarsini—Vasudevendra - Mysore.
557. Brahma Sutra Vrtti—Advaita Manjari Vyakhya Sahita, Chow.
558. Brahma Sutra Samanvaya Sutra Vrtti—Anandapurua.
559. ... ...
560. Brahma Sutra Vrtti—Devarama Bhatta D.G.
561. Brahma Sutra Vrtti - Nyaya Sangraha—Nityananda B.U.
562. Brahma Sutra Siddhantarnava—Raghunatha Bhattacharya.
563. Brahma Sutra Vrtti (Oppert).
564. Brahma Sutra Vrtti—Ramesa Bharati.
565. Brahma Sutra Vrtti—Vijnana Biksu - P.W.S.M.R.L.
566. Brahma Sutra Vrtti—Vaidyanatha D.G.
567. Brahma Sutra Vrtti—Chaitanya Muni - Mysore.
568. Brahma Sutra Vrtti - P.U.S.M.L.
569. ... ...
570. Brahma Sutra Vrtti - Vaidika Bhasya—Bhagavatacharya - Chow.
571. Brahma Sutrartha Dipika—Venkata.
572. Brahma Sutrartha Nyayamala—Subrahmanya D.G. (Is this the same as Ratnamala ?)
573. Brahma Sutra Bhasyartha Sangraha - Mysore.
574. Brahma Sutropanyasa—Parameswara Bharati - Mysore.
575. Bhagavat Gita Vyakhya - Rasika Ranjani—Kalyana Bhatta C.P. and B.
576. Bhagavat Gita Tatparya Darsini—Subraemanya Sastri.
577. Bhagavat Gita Tika—Achyutananda C.P. and P.
578. Bhagavat Gita Prakasa—Nilakanta Tirtha.
579. Bhagavat Gita Pradipa—Jagaddhara.
580. Bhagavat Gita Prabodha Chandrika—Dattatreya D.G.
581. Bhagavat Gita Bala Bodhini—Gayaprasad.
582. Bhagavat Gita Bhavaprakasika—Krsna C.P. and P.
583. Bhagavat Gita Mala C.P. and B.
584. Bhagavat Gita Vivechana—Bhagavatananda D.G.
585. Bhagavat Gita Vyakhya—Padabhusana-referred to in Sankarapada Bhusana.
586. Bhagavat Gitartha Vicharana Prakasa Devakinatha.
587. ... ...
588. Bhagavat Gita Vyakhya—Visweswara D.G.
589. Bhagavat Gita Vyakhya—Siddhidatri.
590. Bhagavat Gita Vyakhya—Hariyasomitra.
591. Bhagavat Gita Sara—Kaivalyananda D.G.
592. Bhagavat Gita Sara—Vidyanandapuri list.
593. Bhagavat Gita Sarasangraha—Narahari O.I. D.G.
594. Bhagavat Gita Saratha Sangraha—Jayarama D.G.
595. Bhagavat Gita Saroddhara—Krshnananda.
596. Bhagavat Gita Hetu Nirnaya—Vittala Pandit D.G.
597. Bhagavat Gita Ekadesa Paramarsa—Krsnananda Saraswathi.
598. Bhagavat Gitartha Sangraha—Kumara Karika Vasudeva Sastri - Trivandrum.
599. Bhagavat Gita Astadasa Sloka Gita.
600. Bhamati Vyakhya—Ranganatha D.G.
601. Bharatiya Manana - Mysore.

602. Bhasha Kusumanjali—Brahmananda.
603. Bhahya Dipika—Jagannatha Swami referred to in Ratnaprabha.
604. ... ...
605. Bhasya Ratna Prabha Vyakhya—Swayamprakasa.
606. Bhasya Ratna Prabha Vyakhya—Prakasananda - Mysore.
607. Bhasya Hridaya—Venkatesa Sastri.
608. Bhikshwashtaka—Sachidananda S.M.
609. Bhedadhikkara Tattwa Vivechana—Narasimha - C.C.
610. Bheda Dhikkara Vritti.
611. Bheda Ratna—Sankara Misra - Chow.
612. Makaranda Vivechani (Oppert).
613. Matakhandana Stotra.
614. Madhwa Chandrika · Khandana—Rama Subba Sastri.
615. Madhwa Dhwanta Divakara.
616. Madhwa Nyakkara.
617. Madhwa Mata Asangatya Pradarsana.
618. Manisha Panchaka Vyakhya—Sivayogindra.
619. Manisha Panchaka Vyakhya—Vasudevendra.
620. Manisha Panchaka Vyakhya—Vimala Bhudhara.
621. Maharkarana Prakarana.
622. Mahavakya Ratnavali—Sri Sankara-Mysore.
623. Mahavakya Darpana—Sri Sankara.
624. Mahavakyartha Bodha Prakarana S.M.
625. Mahavakyopadesa Labha Prakarana-Sri Sankara.
626. Mahavakyopanishad Dipika—Sankarananda - Mysore.
627. Mahavakyartha Vivarana.
628. Mangalabharana-Isadyupanishad Tika Mysore.
629. Mana Dipika—Balabrahmananda.
630. Mana Dipika Tika.
631. Mana Dipika Sarasangraha.
632. Manasa Vairagya.
633. Mandukya Karika Vyakhya-Suddhananda.
634. Mandukya Karika Vyakhya-Mitakshara-Swami Yati—Chow.
635. Manduhkya Bhashyartha Sangraha-Raghavananda - D.G.
636. Manduhkya Vyakhya-Padartha Dipika.
637. Mandukya Tika-Madhuranatha—D.G.
638. Mandukya Karika Vyakya-Sivananda Yati.
639. Mandukya Bhashya Tika-Venkatesa.
640. Mayavimalika - oppert 530 Maya Vivechanika.
641. Mitabhashini—Anandagiri.
642. Mithyatma Vada Rahasya—Gokulnatha
643. Mithyatwa Anumana Khandana Parasu-Oppert.
644. Mithyatwa Vada Rahasya.
645. Mithyatwa Anumana-Rama Sastri.
646. Mukti Chintamani—C.P. and B.
647. Mukti Margapradipika-Vedanta Sivarama Sastri.
648. Mukti Vivechani-Rama Sastri.
649. Mukti Sara - Oppert.
650. Muktopadesa-Haribhaskara.
651. Mulavidya Nirasa-Subramanya - Printed.
652. Moksha Dharma Dipika-Nandana.
653. Mokshodaya.
654. Mokshopanyasa.
655. Yagnikyupanishad Bhashya.
656. Yogatharavali-Nandikeswara.
657. Yogavasishta Sara-Nasik.
658. Ragadwesha Prakarana-Oppert.
659. Ramachandra Chatussutri - Oppert.
660. Ramagita Ashtekar.
661. Ramatapinyupanishad-Mahadeva S.B.
662. Ramanuja Mata Khandanam-Is this the same as Ramanuja Sringa Bhangana.
663. Rudragita-Ekoji Raja S.M.
664. Lakshmana Bhattiya - Mysore.
665. Laghu Dipika Vyakhya-Krishnananda S.M. G.O.M.L.
666. Laghu Prabodha Chandrodaya.
667. Vajrasuchyupanishad Bhashya.
668. Vartika Satasloki - same as Laghu Vartika.
669. Vakya Dipika.
670. Vakya Mala.
671. Vakya Sudha Tika-Ramachandrendra.
672. Vakyamrita Vivarana.
673. Varthikasara Vyakhya.
674. Vasana Parihara Stuti A.S.
675. Vasishta Gita.
676. Vasishta Darsana.
677. Vasishta Yoga Kanda.
678. Vijnana Vinodini-Aparokshanubhuti Vyakhya.
679. Videha Mukti-Vivaranam.
680. Vidyaprakasa-Vidyaranya.
681. Vidyamrita Varshini-Sankshepa Sariraka Vyakhya.
682. Vidyabharani-Vidyabharana.
683. Vidyunmalavinoda.
684. Vidvadanubhavananda Lahari.

685. Viveka Makaranda.
686. Viveka Manjari.
687. Vedanta Vada Sangraha.
688. Vedartha Sara Vyakhya.
689. Suddhananda Paddhati–Achyuta Sarma.
690. Viveka Sara–Sankarananda.
691. Viveka Sara–Ramachandra Yati.
692. Viveka Sara–Ramachandra Yogi (Is this the same as the previous one).
693. Viveka Sara.
694. Viveka Sudha–Gopala - Mysore.
695. Vivarana Tatparya A.L.
696. Vritti Dipika–Krishna Bhatta.
697. Vishnu Tattwa Bhashya Khandana–Oppert.
698. Vedanta Chandrika–Sadananda.
699. Vedanta Chintamoni Prakasa.
700. Vedanta Tatwopadesa.
701. Vedanta Tatwa Sangraha–Vidyaranya Puri List.
702. Vedanta Tattwa Sara–Tirupati.
703. Vedanta Tatparya Nivedana–Govinda Bhatta.
704. Vedanta Tatparya Vyakhya–Mukunda.
705. Vedanta Dipika–Vasudeva Sishya.
706. Vedanta Dipika–Chokkanatha Dikshita.
707. Vedanta Navamalika–(Brahma Sutra).
708. Vedanta Padartha Sangraha - Mysore.
709. Vedanta Paripati Vyakhya.
710. Vedanta Paribhasha–Brahmendra Saraswati.
711. Vedanta Paribhasha–Kasinatha Sastri D.G.
712. Vedanta Paribhashartha Dipika.
713. Vedanta Prakarana–Suddhananda Mysore.
714. Vedanta Prakarana Vimsika.
715. Vedanta Paribhasha Sangraha–Rama-Varma Raja - Printed.
716. Vedanta Bhashya–Pratipodyota.
717. Vedanta Bhushana–Parameshti Guru, referred to in Madhwa Dhwanta Diwakara.
718. Vedanta Bhushana–Kasinatha Sastri D.G.
719. Vedanta Ratna–Tirupati.
720. Vedanta Ratnamala–Kesava Bhatta.
721. Vedanta Ratnamala–Devanarayana.
722. Vedanta Vada Sangraha–Tyagaraja Sastri.
723. Vedanta Vartika.
724. Vedanta Vijaya - Oppert.
725. Vedanta Vilasa.
726. Vedanta Vishaya Sloka Sangraha - Vedanta Sloka Sangraha, Trivandrum.
727. Vedanta Sastra Prakarana.
728. Vedanta Sastra Prakasika (Atmajnana Prakasika).
729. Vedanta Sadachara Prakarana.
730. Vedanta Sangraha–Achyutasrami.
731. Vedanta Sangraha–Swayamprakasa.
732. Vedanta Sangraha–Anantendra Yati - Lakshmi Hayavadana Press.
733. Vedanta Saptasloki.
734. Vedanta Samjna Dipika.
735. Vedanta Sara–Appa Kavi.
736. Vedanta Sara Bhavaprakasika–Vedanta Vagisa.
737. Vedanta Sara Vyakhya–Ramakrishna Dikshita.
738. Vedanta Sangrahopanyasa–Raghunatha.
739. Vedanta Sangraha Vyakhya–Atmabodhamrita.
740. Vedanta Siddhanta Sara Vyakhya–Ramachandra (Ramacharana).
741. Vedanta Siddhanta Sara Vyakhya–Rama Sastri
742. Vedanta Siddhanta Sara Vyakhya–Suka Chaitanya Bharati.
743. Vedanta Siddhanta Sara Dipa.
744. Vedanta Siddhanta Muktavali Vyakhya–Jivananda.
745. Vedanta Siddhanta Sara Tatpardya Sangraha–Tirupati.
746. Vedanta Sudharasopanyasa.
747. Vedanta Sutra Muktavali.
748. Vedanta Samjna Prakarana A.S.
749. Vedantamrita Chidratna Chashaka Tika Achyuta Sarma
750. Vedantartha Sangraha.
751. Vedantartha Sarasangraha Vyakhya–Paramananda Dipika - Sitarama Vidvan..
752. Vedantartha Tattwa Nirupana.
753. Vedartha Ratna - Oppert.
754. Vaikunta Dikshitiya - Oppert.
755. Vaidika Vritti.
756. Vaidika Siddhanta.
757. Vyasokta Sutra Vritti I.O.
758. Vyamoha Vidhwamsanam G.O.M.L.
759. Vyasa Tatparya Nirnaya - different from Ayyanna Dikshita's.
760. Vaiyasika Nyayamala Adhikarana Slokanukramanika - G.O.M.L.
761. Satadushani Khandana - Oppert.
762. Satabhushani–Ananta Krishna Sastri, B. G. Paul & Co. Madras.
763. Satasloki Tika–Anandagiri - Mysore.
764. Satasloki Tika B.U.
765. Satasloki Sarasangraha–Iswara Tirtha..

766. Satasloki–Iswarabhatta.
767. Sankara Dasopanishad Prakasa G.O.M.L.
768. Sankarapadaraksha prayoga pratyamnaya G.O.M.L.
769. Sankshepa Sariraka Vyakhya–Vijnanamrita Varshini - Raghavananda - D. J.
770. Sariraka Bhashya Vartika–Deva Simha Misra.
771. Sariraka Darpana Dipika–Trivandrum.
772. Sariraka Mimamsa Sutra Vritti.
773. Sariraka Sutra Vritti–Vaidyanatha Dikshita, D.G.
774. Sastra Tattwa Nirupana–Santi Niketana.
775. Sastra Paramarsa–Vrishabha.
776. Sastra Siddhanta Lesa Sangraha Sara–Sivaneka.
777. Suddha Dharma Paddhati–Achyutasrami.
778. Sruti Siddhanta Sara Sangraha.
779. Sruti Smriti Sara Sangraha–Mysore
780. Sloka Trayam.
781. Shatpadi Tika–Kavi Saroja Bikshu.
782. Shatpadi Tika–Vaikunta Sishya.
783. Shatpadi Manjari.
784. Shannam Anaditwam.
785. Shatrimsat Manjari.
786. Shodasa Prakarana Vada.
787. Siva Gita Vyakhya–Advaita Sudha Rasa G.O.M.L. A.L. Mysore.
788. Siva Gita–Paramasivendra Saraswati. V.V.P.
789. Siva Gita–Brahmendra Saraswati.
790. Siva Gita–Balanandini - Lakshmi Narahari Guru.
791. Sruti Gita Vyakhya–Bhava Bodha A.L.
792. Sruti Gita Vyakhya–Sankarananda A.L.
793. Sruti Gita Tatparya Nirnaya–Sankarananda - It is not clear if this is the same as the previous one.
794. Sruti Mula Vyakhya–Sitarama.
795. Sruti Sangraha C.P. and B.
796. Sangrahokta Panchikarana–Sringeri.
797. Sachcharitra Sudhanidhi - Oppert.
793. Satsukhanubhava–Ichcharama.
799. Sadvritti Prakriya I.O.
800. Sanyasi Aunhika (Pranava Bhashya C. P. and B.) Samarthana A.L.
Sanyasasya Jnanangatwa.
Sanyasaya Vichara A.L. C.P. and B.
Saptarasa Prakarana–Maleswara.
801. Sapta Vidanupapatti Pariksha–Jagadisa Sastri - Kama Kosastana, Madras.
802. Samskara Bhashya C.P. and B.
803. Sarva Vedanta Tatparya Sarasangraha–Sundararama.
804. Sarvopanishad Dipika.
805. Sarvopanishad Sara.
806. Siddhanta Chandrika–Ananta Bhatta.
807. Siddhanta Chandrika Vyakhya–Lokesa.
808. Siddhanta Chandrika Vyakhya–Sadananda.
809. Siddhanta Tattwa–Jagannadha.
810. Siddhanta Tattwa–Ananta Deva.
811. Siddhanta Tattwa Vyakhya–Gokulnatha.
812. Siddhanta Darsana.
813. Siddhanta Darsana Dipika–Nandikesa.
814. Siddhanta Nirupana.
815. Siddhanta Panchaka.
816. Siddhanta Panchaka–Vyakhya.
817. Siddhanta Pradipa - Oppert.
818. Siddhanta Bindu Vyakhya–Siddhanta Lesa ?
819. Siddhanta Manjari Savyakhya–Santi Niketan.
820. Siddhanta Manjusha.
821. Siddhanta Muktavali.
822. Siddhanta Ratna–Baladeva - Oppert.
823. Siddhanta Ratna Pradipa–Vyakhya on Nyayaratnamala Krishna Kanta D G.
824. Siddhanta Lesa Sangraha Vyakhya–Madhusudana Saraswati referred to in his Harililamrita Viveka Bhumika S.M.
825. Siddhanta Siromani.
826. Siddhantasloka Trayam–Ramachandrendra.
827. Siddhanta Sarvaswam–Lakshmana Bhatta.
828. Siddhanta Sara Sangraha - Oppert.
829. Siddhanta Sara Sangraha Vyakhya–Dharmayya Dikshita D.G.
830. Siddhanta Sara Sangraha Vyakhya–Sivayogi.
831. Siddhanta Saravali - Oppert.
832. Siddhantamrita–Venkatanatha.
833. Siddhantarnava.
834. Siddhi Sadhaka–Advaita Siddhi Vyakhya.
835. Siddhi Datri–Gita Vyakhya.
836. Sureswara Varthika Vyakhya–Jnanottama D G.
837. Suta Gita Vyakhya–Madhava Mantri.
838. Suta Gita Prakasika - Oppert.
839. Suta Gita Sarasangraha.
840. Srishti Krama A.L.
841. Srishti Prakara C.P. and B.
842. Srishti Prakriya.
843. Sopadhika Panchaka.
844. Sthulasukshama Prakarana - Oppert.

845. Snehapurti Pariksha-(Pandit Series) criticism of Ramamisra's Snehapurti.
846. Swayambodha-Swanubhavadarsa - Prabha Bhanu.
847. Swarajya Sarvaswa.
848. Swarupa Nirnaya.
849. Swarupa Nirnaya Tika-Anandagiri D.G.
850. Swarupa Prakasa-Sadananda Kashmeri referred to in his Advaita Brahma Siddhi.
851. Swarupanubhava V.V.P.
852. Swarupa Mani Prabha-Venkatesa Sastri.
853. Swarupanusandhanam-Sureswara.
854. Swatma Nirupana.
855. Swatma Nirupana Vyakhya-Sachchidananda.
856. Swatma Nirupana Vyakhya-Dakshinamurthi Budha.
857. Swatma Paramarsa.
858. Swatma Bodha Prakarana-Vidyaranya Puri List.
859. Swatma Yoga Pradipa-Yogeswara.
860. Swatmadarsa with commentary Artha Prakasika-Mahadeva.
861. Swanubhava Viveka Sara-Sivananda Yati.
862. Swanubhuti Prakasa-Devendra D.G.
863. Hamsa Gayatri O.I.
864. Hamsa Paramahamsa Nirnaya C.P. & P.
865. Harihara Bheda Dushanam.
866. Siva Panchakshari Vyakhya-Padma Pada

Vadagranthas

1. Advaita Tarani-Natesarya.
2. Advaita Dipika-Anantakrishna Sastri.
3. Advaita Brahma Siddhi-Sadananda Kashmiri.
4. Advaita Brahma Siddhi Viniyoga Sangraha-Anandapurna.
5. Advaita Marthanda-Anantakrishna Sastri.
6. Advaita Ratna Rakshanam-Madhusudana Saraswati.
7. Advaita Siddhanta Dipika-Bhavani Sankara.
8. Advaita Siddhi-Madhusudana Saraswati.
9. Advaita Siddhi Vyakhya-Guru Chandrika - Brahmananda Saraswati.
10. Advaita Siddhi Laghu Chandrika-Brahmananda Saraswati.
11. Advaita Siddhi Sadhaka-Purushothama.
12. Advaita Siddhi Advaita Chandrika-Balabhadra.
13. Advaita Siddhi Siddhanta Sara-Savyakhya-Sadananda Vyasa.
14. Abheda Ratna-Mallanaradhya.
15. Avaidika Mata Tiraskara-Achyuta Sarma
16. Ishta Siddhi-Vimuktatma.
17. Ishta Siddhi Vivarana-Anubhutiswarupa.
18. Ishta Siddhi Vivaranam-Anandanubhava.
19. Ishta Siddhi Vivaranam-Jnanothama.
20. Upadhi Khandanam-Purushothama Saraswati.
21. Khandana Khanda Khadya-Sriharsha - with its various commentaries.
22. Tattwa Kaustubha-Bhattoji Dikshita.
23. Tattwa Chandrika-Umamaheswara.
24. Tattwa Viveka-Nrisimhasrami - with its various commentaries.
25. Tattwa Sankhyana Khandana-Tryambaka Sastri.
26. Tapta Chakranka Vidhwamsanam-Garudachala Yajwa.
27. Tapta Mudra Vidravanam-Bhaskara Dikshita.
28. Dasa Koti-Appayya Dikshita.
29. Drik Drisya Sambandhanupapatti Prakasa-Tryambaka Sastri.
30. Drisya Vishayata Khandanam-Achyuta Sarma.
31. Dhwantanubhandha Dhikkara-Rameswara Bhatta.
32. Navakoti-Ramasastri.
33. Nyayachandrika-Anandapurna.
34. Nyayachandrika Vyakhya-Swarupananda.
35. Nyaya Dipavali-Anandabodha and its various commentaries.
36. Nyayabhaskara Khandana-Ramasubba Sastri.

37. Nyayamakaranda-Anandabodha with its various commentaries.
38. Nyayaratna Dipavali-Anandanubhava.
39. Nyayendu Sekhara-Tyagarajamakhi (Raju Sastri) and Hari Hara Sastri.
40. Padartha Tattwa Nirnaya-Anandanubhava and its commentaries.
41. Parihara Khandanam-Rudra Bhatta Sarma.
42. Brahma Nairgunya Vada-Vittala Sastri.
43. Brahma Siddhi-Mandana Misra with its commentaries.
44. Bheda Khandanam-Ramendra Sishya.
45. Bheda Dhikkara-Nrisimhasrami - with its various commentaries.
46. Bheda Bibhishika-Abhedopadhyaya.
47. Bhrama Bhanjani-Malladi Ramakrishna.
48. Madhwa Chandrika Khandana-Ramasubbasastri.
49. Madhwa Tantra Mukha Mardana-Appayya Dikshita with its vyakhya, Madhwa Mata Vidhwamsanam.
50. Madhwa Nyakkara-Gnanendra Guru.
51. Madhwa Mata Kathanam-Ekoji Raja.
52. Madhwa Mata Chapetika-Ramakrishna - with its commentary Pradipa.
53. Madhwa Mata Vidhwamsa-Bhattoji Dikshita.
54. Madhwa Mukha Bhanga-Suryanarayana Sukla.
55. Madhwa Siddhanta Bhanjani-Anandasrama Sishya.
56. Mithyatwa Nirukti Rahasya-Gokulnath.
57. Mithyatwa Anumana-Ramasastri.
58. Ramanuja Moha Khandana-Ekoji Raja.
59. Vada Nakshatra Malika-Appayya Dikshita.
60. Vadavali-Ratnakheta Srinivasa Dikshita.
61. Virodhavarudhini-Umamaheswara.
62. Visishtadvaita Dushana Sara Sangraha-Brahma Deva Pandita.
63. Visishtadvaita Bhanjana-Ramakrishna.
64. Vedanta Rakshamani-Ananta Krishna Sastri.
65. Vyasa Tatparya Nirnaya-Ayyanna Dikshita.
66. Satabushani-Ananta Krishna Sastri.
67. Sri Bhashya Dushanam-Swami Sastri.
68. Srutimata Anumanopapatti-Tryambaka Sastri.
69. Srutimatodyota-Trayambaka Sastri.
70. Srutimatodyota Tippani-Kamakshi.
71. Sruti Ratna Prakasa-Tryambaka Sastri with its commentary by Kamakshi.
72. Saptavidhanupapatti Bhangha-Govindananda.
73. Siddhanta Ratna Mala-Sri Vatsalanchana Sarma.
74. Siddhanta Siddhanjana-Krishnananda Saraswati with its commentary Ratna Thulika.

औपनिषदग्रन्थाः

Upanishadic Works.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१.	ईशावास्योपनिषद्भाष्यम् Isavasyopanishad Bhashyam	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G. P.	Bhashya on Isavasyopanishad belonging to the Sukla Yajurveda.
२.	ईशावास्योपनिषद्भाष्यटीका Isavasyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Sri Sankaracharya's Isavasyopanishad Bhashya.
३.	ईशावास्योपनिषद्भाष्यटिप्पणी Isavasyopanishad Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivanandayati	दे D	अमु N.P.	S. M., G. O. M. L., A. L., A.S. L.	Do.
४.	ईशावास्योपनिषद्दीपिका Isavasyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	Do.
५.	ईशावास्योपनिषद्रहस्यम् Isavasyopanishad Rahasya	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	दे D	मु P	An., (B. U. M. L., O. I.)	A metrical commentary on Isavasyopanishad. It is not clear if this is the same as Isavasyopanishad slokartha by Brahmananda Saraswati.
६.	ईशावास्योपनिषद्भाष्यम् Isavasyopanishad Bhashya	श्रीउव्वटाचार्यः Sri Uvvatacharya	दे D	मु P	An., (O. I.)	Commentary on Isavasyopanishad.
७.	ईशावास्योपनिषद्भाष्यम् Isavasyopanishad Bhashya	श्रीअनन्त भट्टोपाध्यायः Sri Ananta Bhattopadhyaya	दे D	मु P	An.	Do.
८.	ईशावास्यभाष्यम् Isavasya Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे D	मु P	An.	This forms part of the commentary of Sayana on Rig Veda, called Vedartha Prakasa. This has been printed along with the Veda Bhashya.
९.	ईशावास्यरहस्यम् Isavasya Rahasya	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे D	अमु N.P.	I. O. L., B. O. R. I.	A commentary on Isavasyopanishad.
१०.	ईशावास्यभाष्यम् Isavasya Bhashya	श्रीअनन्ताचार्यः Sri Ananthacharya	दे D	मु P	An.	Do. (It is not clear if this is Advaitic).

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
११. ईशावास्यरहस्यविवृतिः Isavasya Rahasya Vivriti	श्रीरामचन्द्रपण्डितः Sri Ramachandra Pandita	दे D	मु P	An.	A commentary on Isavasyopanishad.
१२. ईशावास्योपनिषद्व्याख्या Isavasyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.
१३. ईशावास्योपनिषद्दीपिका Isavasyopanishad Deepika	श्रीनारायणः Sri Narayana	दे D	मु P		Do.
१४. ईशावास्योपनिषद्व्याख्या मणिप्रभा Isavasyopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	The author belongs to Udasi sect.
१५. ईशावास्योपनिषद्दीपिका Isavasyopanishad Deepika .	श्रीसच्चिदानन्दाश्रमी Sri Sachidanandasrami		अमु N.P	O. I.	A Commentary on Isavasyopanishad.
१६. ईशावास्योपनिषद्व्याख्या वेददीपः Isavasyopanishad Vyakhya Vedadeepa	श्रीमहीधरः Sri Mahidhara	दे D	अमु N.P	B. U. M. L., U. P. R. L., A.L.	Do. The author seems to have lived in the middle of the 16th century. A Bombay University Manuscript is dated Saka 1690 (1612 A. D).

Besides these, commentaries on the Isavasyopanishad have been written by the under-mentioned authors; they have been printed and are available. (1) Bhaskarananda. (2) Achyutananda. (3) Sadhu Niscalananda. (4) Satyananda. (5) Digambaranuchara and (6) Gangadharakaviratna Kaviraj. It is not clear if these are Advaitic. But from the names of the authors, it may be inferred that they may be Advaitic. Further the Adayar Library contains a commentary of Sridharananda and the Scindia Oriental Institute, Ujjain, a work named Isavasyopanishad Chintamani by Sadananda. It is said that Haribhatta, author of Sankhya Sutra Varttika, has also written a commentary on Isavasya. One Ganapathi Sastri of Panganadu is said to have written a work called Isavasya Vibhuti, but it is not available.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१७. केनोपनिषद्भाष्यम् Kenopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G.P.	Bhashya on Kenopanishad belonging to the Sama Veda. The Upanishad is also called Talavakaropanishad. Sri Sankara has written two Bhashyas on this Upanishad, one called Pada Bhashya and the other Vakya Bhashya.
१८. केनोपनिषद्भाष्यटिप्पणी Kenopanishad Bhashya Tippani	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	A commentary on Sri Sankara's Kenopanishad Bhashya.

श्रौपनिषदग्रन्थाः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१९. केनोपनिषद्भाष्यटिप्पणी Kenopanishad Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivanandayati	दे D	अमु N.P	S. M., G. O. M. L.,A. S. L.	A commentary on Kenopanishad.
२०. केनोपनिषद्दीपिका Kenopanishad Deepika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	Do.
२१. केनोपनिषद्दीपिका Kenopanishad Deepika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	Do.
२२. केनोपनिषद्व्याख्या Kenopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.
२३. केनोपनिषद्व्याख्या-मणिप्रभा Kenopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	Do.
२४. केनोपनिषद्व्याख्या Kenopanishad Vyakhya	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे D	अमु N.P.	I. O. L.	Do.
२५. केनोपनिषद्व्याख्या Kenopanishad Vyakhya	श्रीलीलाशुकमुनिः Sri Lilasuka Muni	दे D	मु P	M. U. (G. O. M. L.)	This is a commentary on Kenopanishad. It is also called Sri Sankara Hridayangama. It is in both prose and verse.

Besides the above, both Bhaskarananda and Digambaranuchara have written commentaries on Kenopanishad. In the Central Provinces and Berar Manuscript catalogoue there is a Kenopanishad Bhashya by one Krishna Kashmiri Bhatta. The Saraswati Bhavan Library, Banaras, mentions two commentaries on this Upanishad called Kenopanishad Bhashya Tika and Kenopanishad Bhashya Tippani. Ganapati Sastri is said to have written a work called Kenopanishad Vibhuti.

२६. कठोपनिषद्भाष्यम् Kathopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., G. P., An.	Bhashya on Kathopanishad belonging to Krishna Yajur Veda.
२७. कठोपनिषद्भाष्यटीका Kathopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on same.
२८. कठोपनिषद्भाष्यविवरणम् Kathopanishad Bhashya Vivaranam	श्रीबालगोपालयतीन्द्रः Sri Balagopala Yatindra	दे D	मु P	An. (O. M. L.)	The author seems to have been called Gopala Yatindra also.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२९.	कठोपनिषद् सटीकभाष्यसहिता Satika Bhashya Sahita Kathopanishad	अज्ञातम् Not Known.	दे D	अमु N.P	C. S. C. L	Commentary on Kathopanishad.
३०.	कठोपनिषद्दीपिका Kathopanishad Deepika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P		Do.
३१.	कठोपनिषद्व्याख्या Kathopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.
३२.	कठोपनिषद्व्याख्या-मणिप्रभा Kathopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	Do.
३३.	कठोपनिषद्दीपिका Kathopanishad Deepika	श्रीनारायणः Sri Narayana	दे D	मु P		Do.
३४.	कठोपनिषद्भाष्यटिप्पणी Kathopanishad Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivananda Yati	ग्र G	अमु N.P.	G. O. M. L., A. S. L.	Do.
३५.	कठोपनिषद्विवरणम् Kathopanishad Vivaranam	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे D	अमु N.P.	I. O. L.	Do.
३६.	कठोपनिषद्व्याख्या Kathopanishad Vyakhya	श्रीदामोदरः Sri Damodara	दे D	अमु N.P.	P. W.	Do.
३७.	द्विमतप्रकाशिका Dvimataprakasika	श्रीनारायणगोपालराजः Sri Narayanagopalaraja	दे D	अमु N.P.	O. I.	This is a commentary on Kathopanishad according to both Advaita and Visishtadvaita.

Bhaskarananda and Digambaranuchara have written commentaries on this Upanishad also. They are available at S. B. D. Central Provinces and Berar catalogue mentions a commentary on Kathopanishad by Sri Padmapadacharya. Achyutakrishna Tirtha is also said to have written a commentary on this Upanishad.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३८.	प्रश्नोपनिषद्भाष्यम् Prasnopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G. P.	Bhashya on Prasnopanishad belonging to Atharva Veda.
३९.	प्रश्नोपनिषद्भाष्यटीका Prasnopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४०.	प्रश्नोपनिषद्दीपिका Prasnopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	Commentary on Prasnopanishad.
४१.	प्रश्नोपनिषद्दीपिका Prasnopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	O. I.	Do.
४२.	प्रश्नोपनिषद्व्याख्या Prasnopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.
४३.	प्रश्नोपनिषद्व्याख्या-मणिप्रभा Prasnopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	Do.
४४.	प्रश्नोपनिषद्व्याख्या Prasnopanishad Vyakhya	श्रीअच्युतानन्दः Sri Achyutananda	दे D	मु P		Do.
४५.	प्रश्नोपनिषद्विवरणम् Prasnopanishad Vivarana	श्रीनारायणेन्द्रसरस्वती Sri Narayanendra Saraswati	दे D	अमु N.P.	G. O. M. L., A. L., B. U. L., O. I., P. U. S., M. L.	A vivarana on Sri Sankara's Prasnopanishad Bhashya.
४६.	प्रश्नोपनिषद्विवृतिः Prasnopanishad Vivriti	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे D	अमु N.P.	I. O. L.	The Manuscript is dated 1750 A. D.
४७.	मुण्डकोपनिषद्भाष्यम् Mundakopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G.P.	Bhashya on Mundakopanishad belonging to Atharva Veda.
४८.	मुण्डकोपनिषद्भाष्यटीका Mundakopanishad BhashyaTika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Do.
४९.	मुण्डकोपनिषद्भाष्यटिप्पणम् Mundakopanishad Bhashya Tippana	श्रीशिवानन्दयतिः Sri Sivananda Yathi	दे D	अमु N.P.	S. M., G. O. M. L.	Commentary on Mundakopanishad Bhashya.
५०.	मुण्डकोपनिषद्दीपिका Mundakopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	अमु N.P.	S. M., G. O. M.L., I. O.	Commentary on Mundakopanishad.
५१.	मुण्डकोपनिषद्दीपिका Mundakopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	Commentary on Mundakopanishad.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५२.	मुण्डकोपनिषद्व्याख्या-मणिप्रभा Mundakopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	Commentary on Mundakopanishad.
५३.	मुण्डकोपनिषद्विवरणम् Mundakopanishad Vivarana	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.

Besides the above, Bhaskarananda, Sridhara Sastri, Achyuthananda and Gopalananda have written commentaries on this Upanishad but it is not clear if they are Advaitic.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५४.	माण्डूक्योपनिषत्कारिका Mandukyopanishad Karika	श्रीगौडपादाचार्यः Sri Goudapadacharya	दे D	मु P	V. V. P., An., G. P.	Bhashya in verse on Mandukyopanishad pertaining to Atharva Veda.
५५.	माण्डूक्योपनिषद्भाष्यम् Mandukyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G. P.	Bhashya on Mandukyopanishad.
५६.	माण्डूक्योपनिषत्कारिकाभाष्यम् Mandukyopanishad Karika Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G. P.	Commentary on Mandukyopanishad Karika of Sri Goudapadacharya.
५७.	माण्डूक्योपनिषद्भाष्यटीका Mandukyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	V. V. P., An., G. P.	Commentary on Sri Sankara's Mandukya Bhashya.
५८.	माण्डूक्योपनिषत्कारिकाभाष्यटीका Mandukyopanishad Karika Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	V. V. P., An., G. P.	Commentary on Sri Sankara's Goudapada Mandukya Karika Bhashya.
५९.	आगमशास्त्रविवरणम् Agamasastra Vivarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	C. S. C. L.	A work treating of the principles of Vedanta philosophy, complete in three chapters. This is attributed to Sri Sanakara. It is not clear if this is the same as Sri Sanakara's Mandukya Karika Bhashya.
६०.	माण्डूक्यकारिकाव्याख्या-मिताक्षरी Mandukya Karika Vyakhya Mitakshari	श्रीस्वयंप्रकाशानन्दसरस्वती Sri Svayamprakasananda Saraswti	दे D	मु P	Chow.	A commentary on Sri Goudapada's Mandukya Karika.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६१.	गौडपादाचार्यभाष्यटिप्पणी Goudapadacharya Bhashya Tippani	श्री अनुभूतिस्वरूपाचार्यः Sri Anubhutisvarupacharya	दे D	अमु N.P.	G. O. M. L., A.L., Tekka Matam, Cochin.	A commentary on Sri Goudapada's Mandukya Karika Bhashya of Sri Sankara.
६२.	गौडपादीयविवेकः Goudapadiya Vivcka	अज्ञातम् Not Known.	दे D	अमु N.P.	G. O. M. L.,	Do. This is different from the previous Goudapadiya Bhashya Tippani.
६३.	माण्डूक्योपनिषद्भाष्यटिप्पणी Mandukyopanishad Bhashya Tippani	श्रीआनन्दात्मा Sri Anandatma		अमु N.P.	G. O. M. L.,	A commentary on Sri Sankara's Mandukyopanishad Bhashya. It is not clear if this is the same as Goudapadiya Bhashya by Anandatma (referred to Hultzsch report on sanskrit Manuscripts), a copy of which is said to be available in the Temple Library, Tiruvidamarudur (Madras State).
६४.	माण्डूक्योपनिषद्दीपिका Mandukyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	A commentary on Mandukyopanishad.
६५.	माण्डूक्योपनिषद्दीपिका Mandukyopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	S. M.	Do. This is also called Sarasangati.
६६.	माण्डक्योपनिषद्व्याख्या Mandukyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do. Including Karikas.
६७.	माण्डूक्योपनिषद्व्याख्या-मणिप्रभा Mandukyopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	A commentary on Mandukyopanishad.
६८.	माण्डूक्योपनिषत्सारभूतव्याख्या Mandukyopanishad Sara-bhuta Vyakhya	अज्ञातम् Not Known.		अमु N.P.	U. P. L.	Do.
६९.	माण्डूक्योपनिषत्कारिका Mandukyopanishad Karika	श्रीलक्ष्मणसूरिः Sri Lakshmana Suri	दे D	मु P	This was printed at the Oeriental Press, Madras.	An exposition in simple Sanskrit verse of the Mandukyopanishad as contained in Sri Sankara Bhashya and the commentary of Sri Anandagiri.

Besides the above, the Saraswati Bhavan Library, Banaras mentions a commentary called Mandukyopanishad Prakasa. Other commentaries on this Upanishad are by Bhaskarananda and Achyuthananda. These have been printed and are available in S. B. D.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७०.	तैत्तिरीयोपनिषद्भाष्यम् Thythireeyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V. V. P., An., G. P., Ashtekar.	Bhashya on Thythireeyopanishad belonging to Krishna Yajur Veda.
७१.	तैत्तिरीयोपनिषद्भाष्यवार्तिकम् Thythireeyopanishad Bhashya Vartikam	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	दे D	मु P	An.	A metrical commentary on Sri Sankara's Thythireeya Bhashya.
७२.	तैत्तिरीयोपनिषद्भाष्यटीका Thythireeyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Sri Sankara's Thythireeyopanishad Bhashya.
७३.	तैत्तिरीयोपनिषद्भाष्यवार्तिकटीका Thythireeyopanishad Bhashya Varthika Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Sri Suresvaracharya's Thythireeya Bhashya Varthika.
७४.	तैत्तिरीयोपनिषद्भाष्यव्याख्या वनमाला Thythireeyopanishad Bhashya Vyakhya-Vanamala	श्रीअच्युतकृष्णानन्दतीर्थः Sri Achyutakrishnananda Tirtha	दे D	मु P	V. V. P.	Commentary on Sri Sankara's Thythireeya Bhashya.
७५.	वनमालाविवरणम् Vanamala Vivaranam	श्रीरामानन्दतीर्थः Sri Ramananda Tirtha	दे D	अमु N.P.	A. L.	Commentary on Do.
७६.	तैत्तिरीयभाष्यटीका विवरणम् Thythireeya Bhashya Tika Vivaranam	श्रीबालकृष्णानन्दः Sri Balakrishanananda	दे D	अमु N.P.	I. O., B. R. A. S.	A commentary on Sri Sankara's Thythireeya Bhashya.
७७.	तैत्तिरीयभाष्यवार्तिकसङ्गतिः Thythireeya Bhashya Varthika Sangathi	श्रीविश्वानुभवः Sri Viswanubhava	दे D	अमु N.P.	G. O. M. L.	A short commentary on Sri Suresvara's Thythireeya Bhashya Varthika.
७८.	तैत्तिरीयोपनिषद्भाष्यम् Thythireeyopanishad Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे D	मु P	An.	This forms part of Sri Sayanacharya's Bhashya on Krishna Yajur Veda Aranyakas and is included in the printed edition of the Vedartha Prakasa.
७९.	भृगुवल्ली उपनिषद्भाष्यम् Bhriguvalli Upanishad Bhashya	श्रीदामोदरः Sri Damodara	दे D	अमु N.P.	U. P. L.	A commentary on Bhriguvalli of the Thythireeyopanishad.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८०. तैत्तिरीयोपनिषद्दीपिका Thaithiriyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	A commentary on Thaithiriyopanishad.
८१. तैत्तिरीयोपनिषद्दीपिका Thaithiriyopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	O. I.	Do.
८२. तैत्तिरीयोपनिषद्व्याख्या Thaithiriyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.
८३. तैत्तिरीयोपनिषद्व्याख्या Thaithiriyopanishad Vyakhya	श्रीअमरदास Sri Amaradasa	दे D	मु P	Chow.,	Do.
८४. तैत्तिरीयोपनिषद्व्याख्या Thaithiriyopanishad Vyakhya	श्रीविद्यारण्यः Sri Vidyaranya	ते Te	अमु N.P.	O. I.	Said to be a commentary on the Sikshavalli. This is said to have been printed.
८५. तैत्तिरीयोपनिषल्लघुदीपिका Thaithiriyopanishad Laghu-dipika	अज्ञातम् Not Known	ते Te	अमु N.P.	S.M., G.O.M. L., I.O., P.U.L	A commentary on Thaithiriyopanishad based on Sri Vidyaranya's work. G. O. M. L. attributes this to Sri Sankarananda, but as the author pays respects to Sri Vidyaranya and as Sri Vidyaranya pays respects to Sri Sankarananda, the author cannot be Sankarananda. P. U. L. says that the author is one Ramamrita Yati.
८६. भृगुवल्लीभाष्यटिप्पणम् Bhriguvalli Bhashya Tippanam	श्रीज्ञानामृतपादाः Sri Jnanamrita Pada		अमु N.P.	U. P. L.	A commentary on Bhriguvalli Bhashya.
८७. तैत्तिरीयोपनिषद्व्याख्या आगमामृतम् Thaithiriyopanishad Vyakhya Agamamrita	श्रीसीतारामः Sri Sitarama	ते Te	अमु N.P.	G. O. M. L.	A commentary on Thaithiriyopanishad.
८८. तैत्तिरीयोपनिषद्विवृतिः Thaithiriyopanishad Vivriti	श्रीविज्ञानात्मभगवान् Sri Vijnatma Bhagavan	ग्र G	अमु N.P.	G. O. M. L.	A commentary on that part of the Thaithiriyopanishad called Narayanopanishad, beginning.
८९. नारायणोपनिषद्भाष्यम् Narayanopanishad Bhashya	श्रीमाधवाचार्यः (श्री विद्यारण्यः) Sri Madhavacharya (Sri Vidyaranya)	ग्र G	अ N.P.	S. M.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६०.	तैत्तिरीयोपनिषदर्थसारसंग्रहप्रकाशिका Thaithiriyopanishadartha Sarasangraha Prakasika	श्रीतारकब्रह्मेश्वरसरस्वती Sri Tarakabrahmeswara Saraswati	दे D	अमु N.P.	A.L.	A summary of the principles of the Thaithiriyopanishad.

Bhaskarananda and Achyuthananda have written commentaries on this Upanishad and have been printed and are available at S. B. D. but it is not clear if they are Advaitic. P. U. L. mentions a commentary on this Upanishad by one Nityananda. One Nityananda has written a commentary called Mithakshara on the Chandogyopanishad. It may be that he has written a commentary on this Upanishad also.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६१.	ऐतरेयोपनिषद्भाष्यम् Aitareyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., An., G.P.	Bhashya on Aitareyopanishad belonging to the Rig Veda.
६२.	ऐतरेयोपनिषद्भाष्यटीका Aitareyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on the above.
६३.	ऐतरेयोपनिषद्भाष्यम् Aitareyopanishad Bhashya	श्रीसायणाचार्यः Sri Sayanachaya	दे D	मु P	An.	This is part of Sri Sayanacharya's Bhashya on Aitareya Aaranyaka, called Vedartha Prakasika. A manuscript of this in S. M. is dated 1686.
६४.	ऐतरेयोपनिषद्भाष्यदीपिका Aitareyopanishad Bhashya Dipika	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	An.	Commentary on Sayana's Aitareya Bhashya.
६५.	ऐतरेयभाष्यटीका Aitareya Bhashya Tika	श्रीअभिनवनारायणेन्द्रसरस्वती Sri Abhinavanarayanendra Saraswati	दे D	अमु N.P.	I.O., G.O. M. L., O.I., B.R. A.S., A.L.	An exposition of Aitareya Bhashya of Sri Sankara.
६६.	ऐतरेयभाष्यटिप्पणम् Aitareya Bhashya Tippanam	श्रीज्ञानामृतयतिः Sri Jnanamrita Yathi	न N	अ N.P.	I.O., G.O. M. L., O.I., B.R. A.S.	A commentary on Aitareya Bhashya of Sri Sankara.
६७.	ऐतरेयभाष्यटीका Aitareya Bhashya Tika	श्रीसीतानाथतत्त्वभूषणः Sri Sitanath Tatva Bhushan	दे D	अ P		This is printed—Vide India Office Catalogue Volume II, Part I, 1928 edition, page 64. This is called Sankara Kripa.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
९८.	ऐतरेयोपनिषद्दीपिका Aitareyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	न N	अमु N.P.	I. O.	A commentary on Aitareyopanishad.
९९.	ऐतरेयोपनिषद्व्याख्या Aitareyopanishad Vyakhya	श्रीदामोदरः Sri Damodara		अमु N.P.	P.U.L.	Do.
१००.	ऐतरेयोपनिषद्व्याख्या Aitareyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A. L.	Do.
१०१.	ऐतरेयोपनिषद्व्याख्या-मणिप्रभा Aitareyopanishad Vyákhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे D	मु P	Chow.	Do. This is also called Maniprabha.

Rajachudamani Dikshita and the author of Prakatartha Vivecana are also said to have written commentaries on this Upanishad.

१०२.	छान्दोग्योपनिषद्भाष्यम् Chandogyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., An., G.P.	Bhashya on Chandogyopanishad belonging to Sama Veda. This is also called Riju-vivarana.
१०३.	छान्दोग्योपनिषद्भाष्यटीका Chandogyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on. Do
१०४.	छान्दोग्योपनिषद्व्याख्या-मिताक्षरा Chandogyopanishad Vya-khaya Mitakshara	श्रीनित्यानन्दः Sri Nityananda	दे D	मु P	An., Chow., S.B.D., B.U.D.	Commentary on Chandogyopanishad. The author says that after writing a commentary on this Upanishad for the use of the learned (Vigna), he writes this Mithakshara (small) for the use of the less learned (अल्पबुद्धि).
१०५.	छान्दोग्योपनिषद्भाष्यटीका Chandogyopanishad Bhashya Tika	श्रीअभिनवनारायणेन्द्रसरस्वती Sri Abhinavanarayanendra Sarawati	दे D	अमु N.P.	G.O.M.L.	A commentary on Sri Sankara's Chandogya Bhashya.
१०६.	छान्दोग्योपनिषद्भाष्यटिप्पणी Chandogyopanishad Bhashya Tippani	श्रीनरेन्द्रपुरी Sri Narendrapuri	दे D	अमु N.P.	G.O.M.L.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१०७.	छान्दोग्योपनिषद्व्याख्या Chandogyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A.L.	A commentary on Sri Sankara's Chandogya Bhashya.
१०८.	श्रीसद्विद्याविलासः Sri Sadvidya Vilasa	श्रीत्यागराजाध्वरी (राजुशास्त्री) Sri Tyagarajadhwari (Raju Sastri)	दे D	मु P	S.V.P.	A commentary on the sixth kanda of the Chandogyopanishad. The author himself has written a commentary on this called Rasanubhuthi.
१०९.	छान्दोग्योपनिषल्लघुव्याख्या Chandogyopanishad Laghu-Vyakhya	अज्ञातम् Not known	ते Te.	अमु N.P.	G.O.M.L.	A short commentary on Chandogyopanishad.
११०.	छान्दोग्योपनिषद्व्याख्या Chandogyopanishad Vyakhya	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे D	अमु N.P.	A.L.	Do.
१११.	छान्दोग्योपनिषद्दीपिका Chandogyopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	A.L.	Do.
११२.	छान्दोग्योपनिषद्व्याख्या Chandogyopanishad Vyakhya	श्रीदैवज्ञभट्टः Sri Daivajna Bhatta	दे D	मु P		This is said to have been printed vide No. 811, India Office Catalogue, Volume II, Part I.
११३.	वाचारम्भणप्रकरणम् Vacharambhana Prakarana	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	ग्र G	अमु N.P.	G.O.M.L.	In this the author refutes the Bheda School of Vedanta by interpreting certain passages from the sixth adhyaya, first kanda of Chandogyopanishad—Arambhadhikarna of the Brahma Sutras.

Bhaskarananda, Achyuthananda, Sivasankara Kavyathirtha, Vidhusekhara Bhattacharya and Advaithananda Thirtha have written commentaries on this Upanishad ; but it is not clear if they are Advaitic. Sri Gowdapadacharya is also said to have written a commentary on this Upanishad—vide "अयेह उक्तः परिहार आचार्यैः" in Sankara's Chandogya Bhashya. It is said that wherever Sri Sankara says "आचार्य", he refers to Sri Goudapadacharya and that in other cases he mentions the names, like Vyasacharya, Upavarshacharya, etc. Sri Anandagiri says that Acharya in this place means Dravidacharya. There is a school of thought which says that Goudapadacharya was also known as Dravidacharya. Hultzsch report mentions the work called Chandogya Prakasika. It is said that Brahmanandi is said to have written a Vrithi on this Upanishad for which Dravidacharya has written a commentary.

११४.	बृहदारण्यकोपनिषद्भाष्यम् Brihadaranyakopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V V.P., An., G.P.	Bhashya on Brihadaranyakopanishad belonging to Sukla Yajur Veda.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
११५.	बृहदारण्यकोपनिषद्भाष्यवार्तिकम् Brihadaranyakopanishad Bhashya Vartika	श्रीसुरेश्वराचार्यः Sri Sureswaracharya	दे D	मु P	An.	A metrical commentary on Sri Sankara's Brihadaranyaka Bhashya.
११६.	बृहदारण्यकोपनिषद्भाष्यटीका B ihadarnyakopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Sri Sankara's Brihadaranyaka Bhashya.
११७.	बृहदारण्यकोपनिषद्भाष्यवार्तिकटीका Brihadarnyakopanishad Bhashya Vartika Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	An.	Commentary on Sri Sureshwaracharya's Brihadaranyaka Bhashya Varthika.
११८.	बृहदारण्यभाष्यवार्तिकसारः Brihadaranya Bhashya Vartika Sara	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	Chow.	A metrical summary of Sri Sureshwaracharya's Brihadaranya Bhashya Varthika.
११९.	बृहदारण्यभाष्यवार्तिकव्याख्या-संग्रहः Brihadaranya Bhashya Vartika Vyakhya-Sangraha	श्रीमहेश्वरानन्दतीर्थः Sri Maheswarananda Tirtha	दे D	मु P	Chow.	Commentary on the above.
१२०.	बृहदारण्यवार्तिकन्यायतत्त्वविवरणम् Brihadaranya Vartika Nyaya-tatva Vivarana	श्रीनृसिंहप्रज्ञमुनिः Sri Nrisimhaprajna Muni	म M	अमु N.P.	C.O.L , G. O.M.L., A.L.	Commentary on Sri Sureshwara's Brihadaranyaka Bhashya Varthika. The author is different from Narasimha Swami, author of Advaita Deepika and other works. There is a commentary on this in A.L.
१२१.	बृहदारण्यवार्तिकसम्बन्धोक्तिः Brihadaranya Vartika Sambandhokti	श्रीविश्वानुभवः Sri Viswanubhava	म M	अमु N.P.	M.P.L., C. O.L., G.O. M.L., A.L.	A short commentary of Sri Sureshwaracharya's Brihadaranya Bhashya Varthika.
१२२.	बृहदारण्यवार्तिकव्याख्यान्यायकल्पलतिका Brihadaranya Vartika Vyakhya-Nyayakalpalatika	श्रीआनन्दपूर्ण विद्यासागरः Sri Anandapurna Vidyasagara	दे D	अमु N.P.	G.O.M.L., O.L.	Do.
१२३.	मैत्रेयीब्राह्मणभाष्यतात्पर्यदीपिका Maitreyi Brahmana Bhashya Tatparya Dipika	श्रीमहादेवेन्द्रसरस्वती Sri Mahadevendra Saraswati	ते Te.	अमु N.P.	S M.	A metrical treatise on the fourth Brahmana of the Brihadaranyopanishad.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२४.	बृहदारण्यकभाष्यटिप्पणी Brihadaranyaka Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivanandayati	ग्र G	अमु N.P.	G.O.M.L.	A commentary on Sankara's Brihadaranya Bhashya.
१२५.	बृहदारण्योपनिषद्भाष्यम् Brihadaranyopanishad Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे D	अमु N.P.	I. O.	A commentary on Brihadaranyakopanishad.
१२६.	बृहदारण्यकोपनिषद्दीपिका Brihadaranyakopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	अमु N.P.	S.M., I.O., A.S.L.	Do.
१२७.	बृहदारण्यकोपनिषद्व्याख्या Brihadaranyakopanishad Vyakhya	श्रीविज्ञानभिक्षुः Sri Vijnanabhikshu	दे D	अमु N.P.	C.S.C.	Do.
१२८.	बृहदारण्यकव्याख्या-प्रकाशिका Brihadaranyaka Vyakhya-Prakasika	श्रीवासुदेवब्रह्म Sri Vasudeva Brahma	दे D	अमु N.P.	O. I.	Do.
१२९.	बृहदारण्यकव्याख्या-मिताक्षरा Brihadaranyaka Vyakhya-Mitakshara	श्रीनित्यानन्दः Sri Nityananda	दे D	मु P	An., S.B.D., Chow.	A commentary on-do-according to the Kanwa text. The author says that after writing a bigger (Vipula) Commentary for Jnanins, he is writing this smaller (Mitakshara) for the use of those who cannot understand (तत्कलनासमर्थानां) that commentary.
१३०.	बृहदारण्यकोपनिषद्व्याख्या Brihadaranyakopanishad Vyakya	श्री उपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A.L.	A commentary on the Brihadaranyakopanishad.

Bhaskarananda, Achyuthananda and Sivasankara have written commentaries on Brihadaranyaka. They have been printed and are available at S.B.D. but it is not clear if they are Advaitic.

१३१.	बोधानन्दगीता Bhodhanda Gita	श्रीबोधानन्दयज्वा Sri Bhodhananda Yajwa	दे D	अमु N.P.	C.O.L., I.O.	An explanation of the ten Principal Upanishads.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१३२. आत्मपुराणम् Atmapnrana	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P.	Chow., V.P.	Versified summary of the contents of the principal Upanishads in 18 chapters. The following Upanishads are treated herein : Aitareya, Brihadaranyaka, Kata, Thaithereeya, Chandogya, Kena, Mundaka, Prasna, Kowshitaki, Swetaswatara, Garbha and Atharva Sira. One Ramakrishna is said to have written a ommentary on this.
१३३. वेदान्तमुक्तावलिः Vedantamuktavali	श्रीवेल्लंकोण्ड रामरायः Sri Bellankonda Ramaraya	ते Te.	मु P	A.G.	
१३४. अनुभूतिप्रकाशिका Anubhutiprakasika	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	N.S.P.	A metrical paraphrase, also called Sarvopanishad Sara, of the twelve Upanishadst in twenty Adhyayas. The Upanishad treaed herein are :—Aitareya, Thaithiriya, Chandogya, Mundaka, Koushitaki, Maitrayana, Katavalli, Swetaswatara, Brihadaranyaka, kena, Nrisimhatapini. This is also called Upanishad Karika or Vidyaprakasa.
१३५. दशोपनिषद्रहस्यम् Dasopanishad Rahasya	श्रीरामचन्द्रः Sri Ramachandra	दे D	अमु N.P.	B.U.	This is a small metrical work containing ten verses and giving the gist of the ten principle Upanishads.
१३६. उपनिषत्सारसंग्रहः Upanishad Sara Sangraha	श्रीसुब्रह्मण्यः Sri Subrahmanya	दे D	मु P	G.O.M.L.	A short work in seventy one verses containing the important tenets of the Advaita as contained in the Upanishads. The verses are addressed to Sri Rama. The author has written a commentary called Vidvanmanohara. Sri Vidyaranya is quoted in many places.
१३७. नृसिंहपूर्वतापिनीयोपनिषद्भाष्यम् Nrisimha Purva Tapini Upanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., An.	A commentary on Nrisimha Purva Tapini Upanishad.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपि:	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१३८.	नृसिंहोत्तरतापिनीयभाष्यम् Nrisimhottaratapini Bhashya	श्रीगौडपादाचार्यः Sri Goudapadacharya	दे D	अमु N.P.	G.O.M.L., I. O.	G. O. M. L. says "Sri Suka Munindra Sishya Gowdapada Muni Virachita Uttara Tapiniopanishad Bhashyam."
१३९.	नृसिंहोत्तरतापिनीयभाष्यम् Nrisimhottara Tapini Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	ते Te.	अमु N.P.	G.O.M.L., I. O.	G. O. M. L. says "Bhagavat Sankaracharya Kritam Nrisimhottara Tapiniya Vyakya Sampurnam."
१४०.	नृसिंहोत्तरतापिनीयदीपिका Nrisimhottara Tapiniya Dipika	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	An.	Commentary on Nrisimha Uttara Tapini Upanishad. This is also called Tapiniya Rahasyartha Vivaranam.
१४१.	नृसिंहोत्तरतापिनीकारिका Nrisimhottaratapini Karika	अज्ञातम् Unknown	दे D	अमु N.P.	C.O.L.	A metrical work describing Pranavopasana as described in Nrisimhatapiniyopnishad.
१४२.	नृसिंहतापिनीयोपनिषद्दीपिका Nrisimha Tapiniyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	अमु N.P.	G.O.M.L., I,O., A.L., S.M., O.I.	Dipika on both the purva and uttara Tapins.
१४३.	नृसिंहतापिनीयोपनिषद्दीपिका Nrisimhatapiniyopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	S.M., I.O.	Dipika on both the purva and uttara Upanishads.
१४४.	नृसिंहतापिनीयोपनिषद्व्याख्या Nrisimhatapiniyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A.L.	Commentary on Do.
१४५.	श्वेताश्वतरोपनिषद्भाष्यम् Swetaswataropanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	An.	Bhashya on Swetaswataropanishad.
१४६.	श्वेताश्वतरोपनिषद्दीपिका Swetaswataropanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	Commentary on Do.
१४७.	श्वेताश्वतरोपनिषद्दीपिका Swetaswataropanishad Dipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१४८.	श्वेताश्वतरोपनिषद्विवरणम् Svetaswataropanishad Vivarana	श्रीविज्ञानभगवन् Sri Vijnana Bhagavan	दे D	मु P	An.	
१४९.	श्वेताश्वतरोपनिषद्व्याख्या Svetaswataropanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A.L.	
१५०.	अथर्वशिखोपनिषद्भाष्यम् Atharvasikhopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	A.L.	Bhashya on Atharvasikopanishad.
१५१.	अथर्वशिखोपनिषद्दीपिका Atharvasikhopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	अमु N.P.	S.M., G.O. M.L., I.O., O. I.	Commentary Do.
१५२.	अथर्वशिखोपनिषद्दीपिका Atharvasikhopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., S.D.D.	Do.
१५३.	अथर्वशिखोपनिषद्व्याख्या Atharvasikhopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A.L.	Do.
१५४.	अथर्वशिरोपनिषद्भाष्यम् Atharvasiropanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya		मु N.P.	A.L.	Bhashya on Atharvasiropanishad.
१५५.	अथर्वशिरोपनिषद्दीपिका Atharvasiropanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An.	Dipika on Atharvasiropanishad.
१५६.	अथर्वशिरोपनिषद्दीपिका Atharvasiropanishad Dipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	Do.
१५७.	अथर्वशिरोपनिषद्व्याख्या Atharvasiropanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	A.L.	Do.
१५८.	वज्रसूच्युपनिषद्भाष्यम् Vajrasuchyupanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	C.S.C., I.O.	Bhashya on Vajrasuchi Upanishad.
१५९.	सर्वोपनिषत्सारः Sarvopanishat Sara	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	A.L.	Probably a short treatise on Sarva Saropanishad.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१६०. सर्वोपनिषद्दीपिका Sarvopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	An., S.B.D.	Commentary on Sarvopanishad (Probably Sarva Saropanishad.)

One Pandit Lakshmana Suri has written Vartika in small Anustup verses in all the ten principal Upanishads. The vartika on the Mandukyopanishad has been printed. The other vartikas are available with Sri T. A. Venkatrama Ayer, Judge Supreme Court, New Delhi.

१३३ Vedanta Muktavali :- -An exposition of Isa, Kena, Kata, Prasna, Munda, Mandukya, Taithariya, Chandogya, Aitareya, Brihadaranyaka, Kaivalya and Svataswetra Upanishads in seven hundred and eightythree Sardulavikridita verses. This ends with a praise of Advaiya (Advaita Prasamsa) in 6 verses

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प्रकीर्णा उपनिषदः

१. अमृतनादोपनिषद्दीपिका Amritanadopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananada	दे D	मु P	An., S.M.	
२. अमृतनादोपनिषद्दीपिका Amritanadopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	
३. अमृतनादोपनिषद्व्याख्या Amritanadopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A. L.	
४. अमृतबिन्दूपनिषद्दीपिका Amritabindupanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., S.M.	
५. अमृतबिन्दूपनिषद्दीपिका Amritabindupanishaddipika	श्रीनारायणः Sri Narayana		अमु N.P.	A. L.	This is said to have been printed in Calcutta.
६. अमृतबिन्दूपनिषद्दीपिका Amritabindupanishaddipika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasivabrahmendra	ते Te	अमु N.P.	G.O.M.L., O.I.	
७. अमृतबिन्दूपनिषद्व्याख्या Amritabindupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A. L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८. आत्मप्रबोधोपनिषद्दीपिका Atmaprabodhopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda		अमु N.P.	I.O., O.I.	It is not clear if this is the same as Hamsopanishad.
९. आत्मप्रबोधोपनिषद्दीपिका Atmaprabodhopanishaddipika	श्रीनारयणः Sri Narayana		अमु N.P.	I.O., O.I.	
१०. आत्मोपनिषद्दीपिका Atmopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda		अमु N.P.	I. O.	
११. आत्मोपनिषद्दीपिका Atmopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	
१२. आत्मोपनिषद्व्याख्या Atmopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A. L.	
१३. आरुणिकोपनिषद्दीपिका Arunikopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., I.O., O.I., S.M., G.O.M.L.	
१४. आरुणिकोपनिषद्दीपिका Arunikopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., I.O., O.I.	Also said to have been printed at Calcutta.
१५. आरुणिकोपनिषद्व्याख्या Arunikopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
१६. कृष्णोपनिषद्दीपिका Krishnopanishaddipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	I.O., O.I.	Said to have been printed.
१७. कृष्णोपनिषद्व्याख्या Krishnopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
१८. कैवल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., G.O.M.L., I.O.	
१९. कैवल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., G.O.M.L., I.O., S.M.	This is said to have been printed in Calcutta.
२०. कैवल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasivabrahmendra	ते Te	अमु N.P.	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२१.	कैवल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीविद्यारण्यः Sri Vidyaranya		अमु N.P.	B.O.R.I.	
२२.	कैवल्योपनिषद्व्याख्या Kaivalyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	C. P. and B. attributes a commentary on this Upanishad to Sri Sankara. (No. 1046)
२३.	कौषीतक्युपनिषद्दीपिका Kaushitakyupanishaddipika	श्रीशङ्करानन्दः Sri Shankarananda	दे D	मु P	An.	
२४.	कौषीतक्युपनिषद्दीपिका Kaushitakyupanishaddipika	श्रीनारायणः Sri Narayana		अमु N.P.		
२५.	कौषीतक्युपनिषद्व्याख्या Kaushitakyupanishad Vyakhya	श्रीविष्णुदेवयतिः Sri Vishnudevayati	दे D	अमु N.P.	G.O.M L	The outhors name is variously given as Vasudevendrayati, Krishnadevayati.
२६.	कौषीतक्युपनिषद्व्याख्या Kaushitakyupanishad Vyakhya	श्रीनागरनारायणः Sri Nagaranarayana		अमु N.P	O.I., M.P.L.	
२७.	कौषीतक्युपनिषद्व्याख्या Kaushitakyupanishad Vyakhya	श्रीसायनाचार्यः Sri Sayanacharya		अमु N.P.		It is not clear where it is available.
२८.	कौषीतक्युपनिषद्व्याख्या Kaushitakyupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L	
२९.	क्षुरिकोपनिषद्दीपिका Kshurikopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., G.O.M.L., Bom. R.A S., I.O., S.M.	This seems to have been printed in Calcutta.
३०.	क्षुरिकोपनिषद्व्याख्या Kshurikopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
३१.	गणपतिपूर्वतापिनीयोपनिषद्दीपिका Ganapatipurvatapaniyopanisheddipika	श्रीनारायणः Sri Narayana		अमु N.P.	O.I.	
३२.	गणपतिपूर्वतापिनीयोपनिषद्व्याख्या Ganapatipurvatapiniyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३३.	गर्भोपनिषद्दीपिका Garbhopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., S.M., G.O. M.L.	
३४.	गर्भोपनिषद्दीपिका Garbhopanishaddika	श्रीनारायणः Sri Narayana	दे D	मु P	An., S.M.	This is said to have been printed in Calcutta also.
३५.	गर्भोपनिषद्विवरणम् Garbhopanishd Vivarana	अज्ञातम् Not Known	ग्र G	अमु N.P.	P.U.S.M.L.	
३६.	गर्भोपनिषद्व्याख्या Garbhopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
३७.	गारुडोपनिषद्दीपिका Garudopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	I.O.	
३८.	गारुडोपनिषद्व्याख्या Garudopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	One Harihara Charana is said to have written a commentary on this. (Central Provinces and Berar 1271.)
३९.	गोपालतापिन्युपनिषद्दीपिका Gopalatapinyupanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	This is said to have been printed in Calcutta.
४०.	गोपालतापिन्युपनिषद्व्याख्या Gopalatapinyupanishad Vyakhya	श्रीविश्वेश्वरः Sri Visweswara		अमु N.P.	Ben. R.A.S., O. I., S.M., I. O.	
४१.	गोपालतापिन्युपनिषद्व्याख्या Gopalatapinyupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
४२.	चुलिकोपनिषद्दीपिका Chulikopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., S.M.	It is not clear if Sri Sankarananada has also written a dipika on Central Library Baroda.
४३.	जाबालोपनिषद्दीपिका Jabalopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananada	दे D	मु P	An.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपि:	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४२. जाबालोपनिषद्दीपिका Jabalopanishaddipika	श्रीनारायण: Sri Narayana	दे D	मु P	An.	This is said to have been printed in Calcutta.
४३. जाबालोपनिषद्व्याख्या Jabalopanishad Vyakhya	श्रीवल्लभेन्द्रसरस्वती Sri Vallabhendrasaraswati		अमु N.P.	O.I., A.L.	1400 granthas; this is also called "Moksha Lakshmi Vilasam."
४४. जाबालोपनिषद्व्याख्या Jabalopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्र: Sri Upanishadbrahmendra	दे D	मु P	A.L.	
४५. तेजोबिन्दूपनिषद्दीपिका Tejobindupanishaddipika	श्रीनारायण: Sri Narayana	दे D	मु P	An., A.L., O.I.	This is also printed in Calcutta.
४६. तेजोबिन्दूपनिषद्व्याख्या Tejobindupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्र: Sri Upanishadbrahmendra	दे D	मु P	A.L.	
४७. ध्यानबिन्दूपनिषद्दीपिका Dhyanabindupanishaddipika	श्रीनारायण: Sri Narayana	दे D	मु P	An., A.L., O.I.	This is said to have been printed in Calcutta.
४८. ध्यानबिन्दूपनिषद्व्याख्या Dhyanabindupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्र: Sri Upanishadbrahmendra	दे D	मु P	A.L., C.L.	
४९. नादबिन्दूपनिषद्दीपिका Nadabindupanishaddipika	श्रीनारायण: Sri Narayana	दे D	मु P	An., A.L., O.I., Bom. R.A.S., C. L.	This is said to have been printed in Calcutta also.
५०. नादबिन्दूपनिषद्व्याख्या Nadabindupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्र: Sri Upanishadbrahmendra	दे D	मु P	A.L.	
५१. निरालम्बोपनिषद्भाष्यम् Niralambopanishad Bhashya	अज्ञातम् Not Known		अमु N.P.	A.L.	It is not clear if this is the same as Niralambopanishad Dipika by Sankarananda.
५२. निरालम्बोपनिषद्व्याख्या Niralambopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्र: Sri Upanishadbrahmendra	दे D	मु P	A.L.	
५३. परमहंसोपनिषद्दीपिका Paramahamsopanishaddipika	श्रीशङ्करानन्द: Sri Sankarananda	दे D	मु P	An., G.O.M.L., C. L.	It is not clear if this is the same as Hamsopanishad.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५४.	परमहंसोपनिषद्दीपिका Paramahamsopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	This is said to have been printed in Calcutta also.
५५.	परमहंसोपनिषद्व्याख्या Paramahamsopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
५६.	पिण्डोपनिषद्दीपिका Pindopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., O.I., C.L.	This is said to have been printed in Calcutta also.
५७.	पिण्डोपनिषद्व्याख्या Pindopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
५८.	प्राणाग्निहोत्रोपनिषद्दीपिका Pranagnihotropanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., O.I., S.M., C.L.	
५९.	प्राणाग्निहोत्रोपनिषद्व्याख्या Pranagnihotropanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
६०.	ब्रह्मबिन्दूपनिषद्दीपिका Brahmabindupanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda		अमु N.P.	O.I., A.L.	This is said to have been printed.
६१.	ब्रह्मबिन्दूपनिषद्दीपिका Brahmabindupanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., O.I., A.L.	
६२.	ब्रह्मबिन्दूपनिषद्व्याख्या Brahmabindupanishadvyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
६३.	ब्रह्मविद्योपनिषद्दीपिका Brahmavidyopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananada		अमु N.P.	A.L.	This is said to have been printed in Calcutta also.
६४.	ब्रह्मविद्योपनिषद्दीपिका Brahmavidyopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., S.M., A.L.	C. P. and B. attributes a Commentary on this to Sri Sankaracharya (No. 3373).
६५.	ब्रह्मविद्योपनिषद्व्याख्या Brahmavidyopanishadvyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६६.	ब्रह्मोपनिषद्दीपिका Brahmopanishaddpika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., S.M., I.O., O.I., G.O.M.L.	
६७.	ब्रह्मोपनिषद्दीपिका Brahmopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., S.M., O.I	This is said to have been printed in Calcutta also.
८६.	ब्रह्मोपनिषद्व्याख्या Brahmopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
६९.	ब्रह्मोपनिषद्व्याख्या Brahmopanishad Vyakhya	अज्ञातम् Not Known	दे D	अमु N.P.	T.T.L.	
७०.	ब्रह्मोपनिषद्सारसंग्रहदीपिका Brahmopanishad Sarasangra-hadipika	अज्ञातम् Not Known		अमु N.P.	A.L.	This is said to have been printed in Prayag (Allahabad).
७१.	महानारायणोपनिषद्दीपिकाभाष्यम् Mahanarayanopanishaddipika Bhasyam	श्रीविद्यारण्यः Sri Vidyaranya		अमु N.P.	A.L.	
७२.	महानारायणोपनिषद्दीपिका Mahanarayanopanishaddipika	श्रीनारायणः Sri Narayana		अमु N.P.	O.I., C.L.	
७३.	महानारायणोपनिषद्व्याख्या Mahanarayanopanishad Vya-khya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
७४.	महोपनिषद्दीपिका Mahopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda		अमु N.P.	I.O., O.I., C.L.	
७५.	महोपनिषद्दीपिका Mahopanishaddipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	I.O., O.I., S.M.	
७६.	महोपनिषद्व्याख्या Mahopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७७.	मैत्रायण्युपनिषद्दीपिका Maitrayanyupanishaddipika	श्रीरामतीर्थः Sri Ramatirtha	दे	मु		An., A.L.I.O.., Ben. R.A.S.	
७८.	मैत्रायण्युपनिषद्व्याख्या Maitrayanyupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P		A.L.	
७९.	योगतत्वोपनिषद्दीपिका Yogatatvopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P		An., A.L., Bom. R.A.S ,O.I.,C.L.	This is said to have been printed in Calcutta also.
८०.	योगतत्वोपनिषद्व्याख्या Yogatatvopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P		A.L.	
८१.	रामपूर्वतापिन्युपनिषद्दीपिका Ramapurvatapinyupanishad-dipika	श्रीनारायणः Sri Narayana	दे D	मु P		An.	
८२.	रामोत्तरतापिन्युपनिषद्दीपिका Ramottaratapinyupanishad-dipika	श्रीनारायणः Sri Narayana	दे D	मु P		Bom. R.A.S.	This is said to have been printed in Calcutta.
८३.	रामपूर्वतापिन्युपनिषद्व्याख्या Ramapurvatapinyupanishad Vyakhya	अज्ञातम् Not Known	दे D		अमु N.P.	S.M.	
८४.	रामोत्तरतापिन्युपनिषद्व्याख्या Ramottaratapinyupanishad Vyakhya	श्रीसुरेश्वराश्रमी Sri Sureswarasrami			अमु N.P.	O.I.	This is also called Ramachandra Jyotsna. The author bows to Sri Vyasa Sri Sankara and Sri Sureswara and says that he follows the Bhashyakara in his Commentary.
८५.	रामोत्तरतापिनीव्याख्या Ramottaratapini Vyakhya	श्रीमाधवः Sri Madhava	दे D		अमु N.P.	Not clear	This is also called Bhaktikalpalatha.
८६.	रामतापिनीव्याख्या-पदयोजना Ramatapini Vyakhya—Pada-yojana	श्रीरामानन्दयतिः Sri Ramananda Yati	दे D		अमु N.P.	O.I.,A.L.,G.O. M.L.	
८७.	रामतापिनीव्याख्या Ramatapini Vyakhya	श्रीविश्वेश्वरः (पूर्वा) मुद्गलः (उत्तरा) Sri Visveswara (Purva) Mudgala (Uttara)	दे D		अमु N.P.	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८८.	रामतापिन्युपनिषद्व्याख्या Ramatapinyupanishad Vyakyha	श्रीनागेश्वरसूरिः Sri Nageswarasuri	ते Te	अमु N.P.	G.O.M.L.	
८९.	रामतापिन्युपनिषद्व्याख्या Ramatapinyupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
९०.	रामतापिन्युपनिषद्व्याख्या Ramatapinyupanishad Vyakhya	श्रीआनन्दवनः Sri Anandavana	दे D	मु P	A.L., Ben. R. A.S., I.O.	This is also called Anandanidhi
९१.	वासुदेवोपनिषद्दीपिका Vasudevopanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	I.O., O.I., C.L.	
९२.	वासुदेवोपनिषद्व्याख्या Vasudevopanishad Vyakha	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
९३.	षट्चक्रोपनिषद्दीपिका Shatchakropanishad Dipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	S.M.	
९४.	षट्चक्रोपनिषद्व्याख्या Shatchakropanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upnishadbrahmendra	दे D	मु P	A.L.	
९५.	अद्वैतानन्दलहरी Advaitananda Lahari	श्रीअद्वैतानन्दः Sri Advaitananda	ते Te	मु P	V. P.	This is said to contain the essence of five Upanishads. पञ्चोपनिषत्तात्पर्यदीपिका

Sri Upanishad Brahmendra has written commentaries on all the 108 Upanishads and they have been printed at Adyar. Rajachudamani Dikshita is said to have written commentaries on all the Uponishads vide his own words in the begining of his Kavyadarpana. (व्याकृता याजुषी शाखा तथोपनिषदोऽखिलाः) The author of Prakatartha Vivarana is also said to have written commentaries on all the 108 Upanishads. Sri Ramachandrendra in his Mahakavya Pathavali says that Sri Vidyaranya has writtem commentaries on all the 108 Upanishads-vide. (विद्यारण्याचार्यैरष्टोत्तरशतोपनिषदो व्याख्याताः) He also says that Sri Sadasiva Brahamendra and Sri Swayamprakasananada have written commentaries on 32 Upanishads Vide. (सदाशिवब्रह्मेन्द्रैः स्वयम्प्रकाशानन्दैश्च द्वात्रिंशदुपनिषदो व्याख्याताः)

श्रीभगवद्गीता-भाष्य-तद्व्याख्याश्च

Sri Bhagavadgita Bhashya and Commenteries.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१. श्रीभगवद्गीता Sri Bhagavadgita	श्रीव्यासः Sri Vyasa	दे D	मु P	Available at all Sanskrit Book Shops.	This is one of the 3 Prasthanas of the Vedanta Philosophy, the other two being the Upanishads and the Brahmasutras.
२. श्रीभगवद्गीताभाष्यम् Sri Bhagavadgita Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., G.P.etc.	Sri Sankara's Bhashya on Bhagavat Gita.
३. श्रीगीताभाष्यटीका Sri Gita Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	V.V.P., An., N.S.P., G.P.	Commentary on Do.
४. सुबोधिनी Subodhini	श्रीधराचार्यः Sridharacharya	दे D	मु P	N.S.P	Commentary on Gita. A manuscript of this work dated 1689 is available at the Saraswati Mahal.
५. गूढार्थदीपिका Gudartha Dipika	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे D	मु P	N.S.P	Do. This is a very good commentary.
६. गीतातात्पर्यबोधिनी Gita Tatparya Bodhini	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	A.C.	Do.
७. श्रीमद्भगवद्गीताशाङ्करभाष्यार्क-प्रकाशः Srimad Bhagavat Gita Sankara Bhashyarka Prakasa	श्रीबेल्लङ्कोण्डरामरायः Sri Bellankonda Ramaraya	दे D	मु P	K.V.S.S.	A very learned commentary on the Bhagavat Gita
८. गीताभावप्रकाशिका Gita Bhava Prakasika	श्रीसदानन्दः Sri Sadananda	दे D	मु P	G.P.P.	Do.
९. पैशाचभाष्यम् Paisacha Bhashya	श्रीहनुमान् Sri Hanuman	दे D	मु P	G.P.P., An.	Do.
१०. परमार्थप्रपा Paramartha Prapa	श्रीदैवज्ञपण्डितः Sri Daivajna Pandita	दे D	मु P	G.P.P., B.U.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
११.	भाष्योत्कर्षदीपिका Bhashyotkarsha Dipika	श्रीधनपतिसूरिः Sri Dhanapati Suri	दे D	मु P	G.P.P., N.S.P.	Do. This is a very good commentary. The author criticises other commentators who thought they follow Advaita, differ in some respects from Sri Sankara's interpretation and establishes that Sri Sankara's is the correct explanation.
१२.	ब्रह्मानन्दगिरिः Brahmanandagiri	श्रीवेङ्कटनाथः Sri Venkatanatha	दे D	मु P	V.V.P.	This is a very good commentary on the Gita.
१३.	गीताभाष्यसंक्षेपः Gita Bhashya Sankshepa	श्रीकेशवसाक्षिभगवान् Sri Kesavasakshi Bhagavan	म M	अमु N.P.	M.P.L., C.O.L., G.O.M.L.	An abridgment of Sri Sankara's Gita Bhashya.
१४.	तत्त्वार्थचन्द्रिका Tatwartha Chandrika	श्रीराघवानन्दसरस्वती Sri Raghavananda Saraswati	ग्र G	अमु N.P.	O.I., C.O.L., G.O.M.L.	A commentary on the Gita.
१५.	श्रीभगवद्गीताटीका Sri Bhagavadgita Tika	श्रीरामानन्दः Sri Ramananda	ग्र G	अमु N.P.	O.I.	Do.
१६.	प्रबोधचन्द्रिका Prabodha Chandrika	श्रीब्रह्मेन्द्रसरस्वती Sri Brahmendra Saraswati	दे D	अमु N.P.	S.B.L., O.I.	Do. It is not clear if this is the same as probodha Chandrika by Sri Dattareya No. 3102, Central Provinces and Berar Sanskrit Mss. catalogue.
१७.	भगवद्गीताव्याख्या-पदयोजना Bhagavadgita Vyakhya Padayojana	श्रीरामचन्द्रसरस्वती Sri Ramachandra Saraswati	ग्र G	अमु N.P.	S.M., O.I., C.O.L., M.P.L., G.O.M.L., A.L., P.U.S.M.L.	This is a rare work.
१८.	भगवद्गीताव्यासभावप्रकाशिका Bhagavadgita Vyasa Bhava-prakasika	श्रीलिङ्गोजीपण्डितः Sri Lingoji Pandita	ते Te	अमु N.P.	G.O.M.L.	Commentary on the Gita.
१९.	भगवद्गीताव्याख्या-भारततत्त्वदीपः Bhagavadgita Vyakhya-Bharata Tatwadipa	श्रीनीलकण्ठः Sri Nilakanta	दे D	मु P	N.S.P., B.U.	Do.
२०.	भगवद्गीतालघुव्याख्या Bhagavadgita Laghu Vyakhya	श्रीराघवानन्दतीर्थः Sri Raghavananda Tirtha	दे D	अमु N.P.	G.O.M.L.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२१.	भगवद्गीतासङ्गतिमाला Bhagavadgita Sangati Mala	श्रीभारद्वाजः Sri Bharadwaja	ग्र G	अमु N.P.	G.O.M.L.	A small treatise giving the main theme in each Adhyaya of the Gita.
२२.	भगवद्गीतासङ्गतिमालाव्याख्या Bhagavadgita Sangatimala Vyakhya	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	Commentary on the above.
२३.	भगवद्गीताव्याख्या Bhagavadgita Vyakhya	श्रीराजाङ्गरमाकान्तः Sri Rajangaramakanta	Sarada	अमु N.P.	O.I.	22 seems to be Advaitic and 23 Visishtadvaitic; but since they are shown under the heading "Advaitic" in the Catalogue, they are included here.
२४.	भगवद्गीताव्याख्या-तत्त्वप्रकाशिका Bhagavadgita Vyakhya-Tatwaprakasika	श्रीराजाङ्गलक्ष्मणः Sri Rajanga Lakshmana	Sarada	अमु N.P.	O.I.	
२५.	गीताभाष्यटिप्पणी Gita Bhashya Tippani	श्रीअनुभूतिस्वरूपः Sri Anubhuti Swarupa	ग्र G	अमु N.P.	O.I., A.L., M. O.L., C.O.L.	
२६.	गीताभाष्यटिप्पणी Gita Bhashya Tippani	अज्ञातम् Not Known	ग्र G	अमु P	S.M., C.O.L., A.L., P.U.S.M.L.	It is not clear if this is the same as No. 25.
२७.	भगवद्गीतार्थप्रकाशिका Bhagavadgitartha Prakasika	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	अमु P	A.L.	A good commentary on the Gita.
२८.	भगवद्गीताभाष्यविवेचनम् Bhagavadgita Bhashya Vivechana	अज्ञातम् Not Known	ग्र G	अमु N.P.	O.I., G.O.M.L	It is not clear if this the same as Sri Anandagiri's Tika.
२९.	भगवद्गीतार्थप्रकाशिका Bhagavadgitartha Prakasika	अज्ञातम् Not Known	दे D	अमु N.P.	O.I.	It is not clear if this is the same as 27 supra.
३०.	गीतारहस्यार्थदर्पणम् Gita Rahasyartha Darpana	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	An attempt to bring out the inner meaning of the Gita in the light of Advaita.
३१.	भगवद्गीताव्याख्या Bhagavadgita Vyakhya	अज्ञातम् Not Known	दे D	अमु N.P.	Bom. R.A.S.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३२. गीतार्थप्रकाशिका Gitartha Prakasika	अज्ञातम् Not Known	दे D	मु N.P.	G.O.M.L.	This works treats of the benefits from a study of the 18 Adhyayas of the Gita. This forms chapters 11 to 15 of Vayu Rahasya and is in the form of conversation between Vayu and Garuda.

Besides the works noted above, there are some other works relating to the Gita, but full information about them is not available. A list of such works are given below :—

1. गीताविचारणप्रकरणम् (Gita Vicharana Prakarana) by Sri Devadatta Sadana; a printed copy of this is said to be available in the I. O. Library.
2. भगवद्गीताटीका Bhagavat Gita Tika by Sri Achutananda (No. 3495 C. B. B. S. M. S.)
3. पादभूषणम् Padabhushanam by Sri Raghunatha Suri referred to in the authors Sankara Padabhushanam.
4. रसिकरञ्जनी Rasikaranjani by Sri Kalyana Bhatta.
5. गीताव्याख्या-अंकुशः Gita Vyakhya Ankusa by Sri Vasudeva Abhyankar.
6. बालबोधिनी Balabodhini by Sri Gayaprasad.
7. सिद्धिदात्री Siddhi Datri. Author's name is not known.

ब्रह्मसूत्रशाङ्करभाष्य-तद्व्याख्याश्च

Brahma Sutra Sankara Bhashya and commentaries

१. ब्रह्मसूत्राणि Brahma Sutras	श्रीव्यासः Sri Vyasa	दे D	मु P	Generally available at old Sanskrit-book shops	This is one of the 3 Prasthanas of Vedanta Philosophy.
२. ब्रह्मसूत्रभाष्यम् Brahma Sutra Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	Do.	Bhashya on Sri Vyasa's Brahma Sutras according to the Advaita School of thought.
३. पञ्चपादिका Panchapadika	श्रीपद्मपादाचार्यः Sri Padmapadacharya	दे D	मु P	Chow., M.P.H.	Commentary on the above. This is the earliest commentary on Sri Sankara's Brahma Sutra Bhashya written during his life time itself by his direct deciple.
४. पञ्चपादिकाविवरणम् Panchapadika Vivarana	श्रीप्रकाशात्मयतिः Sri Prakasatmayati	दे D	मु P	Chow., M.P.H	Commentary on the above. This is the basis of the Vivarana School of Advaita Philosophy.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५.	पञ्चपादिकाविवरणव्याख्या-तत्त्वदीपनम् Panchapadika Vivarana Vyakhya Tatwadipana	श्रीअखण्डानन्दमुनिः Sri Akhandananda Muni	दे D	मु P	Do.	Commentary on the above.
६.	विवरणभावप्रकाशिका Vivarana Bhava Prakasika	श्रीनरसिंहाश्रमी Sri Narasimhasrami	दे D	मु P	M.P.H.	Do. Narasimhasrami is also the author of many other advaitic works.
७.	पञ्चपादिकाविवरणव्याख्या-भावद्योतनिका Panchapadika Vivarana Vyakhya Bhavadyotanika	श्रीचित्सुखाचार्यः Sri Chitsukhacharya	दे D	अमु N.P.	G.O.M.L.	This is also called Vivarana Tatparya Dipika.
८.	पञ्चपादिकाविवरणव्याख्या-टीकारत्नम् Panchapadika Vivarana Vyakhya Tikaratna	श्रीआनन्दपूर्णः (विद्यासागरः) Sri Anandapurna (Vidyasagara)	दे D	अमु N.P.	Do.	Commentary on Panchapadika Vivarana.
९.	पञ्चपादिकाविवरणोज्जीविनी Panchapadika Vivaranojjivini	श्रीयज्ञेश्वरदीक्षितः Sri Yajneswara Dikshita	ते Te	अमु N.P.	Do.	Do. The author says that he writes this commentary after reading Sri. Narasimhasrami's commentary.
१०.	ऋजुविवरणम् Rijuvivarana	श्रीसर्वज्ञविष्णुभट्टः Sri Sarvajna Vishnu Bhatta	दे D	मु P	M.P.H., E.T.L. Co.	Do. Vidyaranya's Guru Vidyatirtha is also called Sarvajna Vishnu. His identity with this author is a point for research. He is praised as a new incarnation (Navavatara) of Kumarila Bhatta.
११.	ऋजुविवरणव्याख्या Rijuvivarana Vyakhya	अज्ञातम् Not known	म M	अमु N.P.	C.O.L.	Commentary on Sarvajna Vishnu's Rijuvivarana.
१२.	पञ्चपादिकाविवरणदर्पणम् Panchapadika Vivarana Darpana	श्रीरङ्गराजाध्वरी Sri Rangarajadhvari	ना N.	अमु N.P.	S.M.	The author is the father of the famous Appayya Dikshita. This is a commentary on Prakasatma's Panchapadika Vivarana.
१३.	अद्वैतभूषणम् Advaita Bhushana	श्रीबोधेन्द्रसंयमीन्द्रः Sri Bodhendra Samyamindra	S	मु P	A.S.	An epitome of Panchapadika Vivarana.
१४.	आनन्ददीपिका Ananda Dipika	श्रीवासुदेवेन्द्रसरस्वती Sri Vasudevendra Sarswati	S	अमु N.P.	M.U.L.	This is a commentary on Sri Bodhendra's Advaita Bhushana.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१५.	विवरणतत्त्वदीपनसारः Vivarana Tatwadipana Sara	श्रीविनायकः Sri Vinayaka		अमु N.P.	O.L.	A commentary on Akhandananda's Tatwadipana.
१६.	विवरणप्रमेयसंग्रहः Vivaranaprameya Sangraha	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	Chow., V.S.S.	This is also called Vivaranopanyasa. This is a treatise of Panchapadika Vivarana.
१७.	त्रय्यन्तभावदीपिका Trayyanta Bhavadipika	श्रीरामानन्दतीर्थः Sri Ramananda Tirtha	दे D	अमु N.P.	C.O.L., G.O.M.L.	Do.
१८.	पञ्चपादिकाटीका Panchapadika Tika	श्रीआनन्दपूर्णः (विद्यासागरः) Sri Anandapurna (Vidyasagara)	बं Be	अमु N.P.	I.O.	A commentary on Panchapadika.
१९.	पञ्चपादिकाव्याख्या-कण्ठीरवः Panchapadika Vyakhya Kantirava	श्रीविज्ञानवासयतिः Sri Vijnanavasayati	दे D	अमु N.P.	G.O.M.L.	Do.
२०.	पञ्चपादिकाव्याख्या-प्रबोधपरिशोधिनी Panchapadika Vyakhya Prabodhaparisodhini	श्रीआत्मस्वरूपभगवन् Sri Atmaswarupa Bhagavan	दे D	अमु N.P.	G.O.M.L.	Do.
२१.	पञ्चपादिकाव्याख्या-तात्पर्यद्योतिनी Panchapadika Vyakhya-Tatparyadyotini	श्रीविज्ञानात्मा (श्रीविज्ञानाश्रमी) Sri Vijnanatma (Vijnanasrami)	दे D	अमु N.P.	G.O.M.L.	Do.
२२.	पञ्चपादिकाव्याख्या-वेदान्तरत्नकोशः Panchapadika Vyakhya Vedantaratna Kosa	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	ना N	अमु N.P.	S.M., G.O.M.L.	Do.
२३.	पञ्चपादिकाव्याख्या-पदयोजनिका पददीपिका Panchapadika Vyakhya Padayojanika-Padadipika	श्रीधर्मराजाध्वरी Sri Dharmarajadhwari	ग्र G	अमु N.P.	T.L.	Do.
२४.	पञ्चपादिकाव्याख्या-तत्त्वदीपिका Panchapadika Vyakhya-Tatwadipika	अज्ञातम् Not known	दे D	अमु N.P.	G.O.M.L.	Do. (May be that this is one of the commentaries already mentioned)

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२५.	ब्रह्मसूत्रशाङ्करभाष्यव्याख्या भामती Brahmasutra Sankara Bhashya Vyakhya Bhamati	श्रीवाचस्पतिमिश्रः Sri Vachaspati Misra	दे D	मु P	V.V.P., N.S.P., M.P.H.	This is a commentary on Sri Sankara's Brahmasurta Bhashya. This is the basis of the Bhamati school of Advaita Philosophy, the other being the Vivarana school based on the Prakasatma's Panchapadika Vivarana.
२६.	भामतीव्याख्या-कल्पतरुः Bhamati Vyakhya-Kalpataru	श्रीआत्मानन्दः (व्यासाश्रमी) Sri Atmananda (Vyasasrami)	दे D	मु P	V.V.P., N.S.P.	Commentary on the above.
२७.	परिमलः Parimala	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P	V.V.P., N.S.P.	Commentary on Kalpataru.
२८.	आभोगः Abhoga	श्रीलक्ष्मीनृसिंहः Sri Lakshmi Nrisimha	दे D	मु P	V.V.P., G.O. M.L.	Commentary on Kalpataru.
२९.	वेदान्तकल्पतरुमञ्जरी Vedanta Kalpataru Munjari	श्रीभट्टवैद्यनाथः Sri Bhatta Vaidyanatha		अमु N.P.	I.O.	An abridgment of Kalpataru.
३०.	परिमलसंग्रहः Parimala Sangraha	श्रीतारकब्रह्माश्रमी Sri Taraka Brahmasrami	ते Te	अमु N.P.	G.O.M.L.	An abridgment of Parimala.
३१.	कल्पतरुव्याख्या Kalpataru Vyakhya	अज्ञातम् Not known	दे D	अमु N.P.		A commentary on Kalpataru. Mentioned in Hara Prasad Sastri's Notice of Sanskrit Manuscripts. It is not clear where this is available.
३२.	भामतीतिलकम् Bhamati Tilaka	श्रीअल्लालसूरिः Sri Allalasuri	म M	अमु N.P.	C.O.L., G.O. M.L., A.L., O.I.	A Commentary on Bhamati.
३३.	ऋजुप्रकाशिका Rijuprakasika	श्रीअखण्डानुभूतियतिः Sri Akhandanubhuti Yati		अमु N.P.	A.L.	Do.
३४.	भामतीभावदीपिका Bhamati Bhavadipika	श्रीअच्युतकृष्णतीर्थः Sri Achyuta Krishna Tirtha		अमु N.P.	A.D.	Commentary on Bhamati.
३५.	भामतीयुक्तार्थसंग्रहः Bhamatiyuktartha Sangraha	अज्ञातम् Not known	ग्र G	अमु N.P.		Summary of Bhamati. Mentioned in Hultzsch Report of Sanskrit Manuscripts. Said to be in the possession of one Anna Vajapeyar of Tiruvidamarudur.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
३६.	भामतीविवरणम् Bhamati Vivarana	श्रीसुब्रह्मण्यशास्त्री Sri Subrahmanya Sastri	दे D	मु P		V.V.P.	A Vivarana of Bhamati.
३७.	शारीरकन्यायनिर्णयः Sariraka Nyayanirnaya	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P		N.S.P.	Commentary on Sri Sankara's Brahmasutra Bhasya. Sri Anandagiri has written commentaries on all the Bhashya's of Sri Sankara.
३८.	भाष्यरत्नप्रभा Bhashya Ratnaprabha	श्रीगोविन्दानन्दः Sri Govindananda	दे D	मु P		N.S.P., Chow.	Commentary on Sri Sankara's Brahmasutra Bhashya.
३९.	पूर्णानन्दीया Purnanandiya	श्रीपूर्णानन्दः Sri Purnananda	दे D	मु P		Chow.	Commentary on the above. This is only upto Chatussutri.
४०.	भाष्यरत्नप्रभाभागव्याख्या (दीपिका) Bhashya Ratnaprabhabhaga Vyakhya (Dipika)	श्रीअच्युतकृष्णतीर्थः Sri Achyuta Krishna Tirtha	दे D		अमु N.P.	C.O.L., A.L., G. O.M.L.	Commentary on Govindananda's Ratnaprabha.
४१.	भाष्यरत्नप्रभाव्याख्या-अभिव्यक्ता Bhashya Ratnaprabha Vyakhya Abhivyakta	अज्ञातम् Not known	ते Te		अमु N.P.	A.L.	Do.
४२.	संक्षेपशारीरकम् Sankshepasariraka	श्रीसर्वज्ञात्ममुनिः Sri Sarvajnatma Muni	दे D	मु P		Chow.	An abridgment in verse of Sri Sankara's Sariraka (Brahma) Sutra Bhashya.
४३.	संक्षेपशारीरकव्याख्या-सिद्धान्तदीपः Sankshepasariraka Vyakhya Siddhantadipa	श्रीविश्ववेदः Sri Viswaveda	ग्र G		अमु N.P.	S.M., C.O.L., M.P.L., G.O. M.L., O.I.	Commentary on the above.
४४.	संक्षेपशारीरकव्याख्या-तत्त्वबोधिनी Sankshepasariraka Vyakhya Tatvabodhini	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	दे D	मु P		Chow.	Do.
४५.	संक्षेपशारीरकव्याख्या-अन्वयार्थप्रकाशिका Sankshepasariraka Vyakhya Anvayartha Prakasika	श्रीरामतीर्थः Sri Rama Tirtha	दे D	मु P		Chow.	Do.
४६.	संक्षेपशारीरकव्याख्या Sankshepasariraka Vyakhya	श्रीप्रत्यग्विष्णुः Sri Pratyagvishnu	ग्र G		अमु N.P.	O.I.	Commentary on Sankshepa Sariraka.

सौत्रग्रन्थाः

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४७.	संक्षेपशारीरकव्याख्या-सारसंग्रहः Sankshepasariraka Vyakhya Sarasangraha	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे D	मु P	Chow.	Commentary on Sankshepa Sariraka.
४८.	संक्षेपशारीरकव्याख्या-सुबोधिनी Sankshepasariraka Vyakhya Subodhini	श्रीअग्निजित्पुरुषोत्तमः Sri Agnijitpurushottama	दे D	मु P	An.	Do.
४९.	संक्षेपशारीरकसम्बन्धोक्तिः Sankshepasariraka Sambandhokti	श्रीवेदानन्दः Sri Vedananda	म M	अमु N.P.	C.O.L., G.O. M.L.	Do.
५०.	संक्षेपशारीरकटीका Sankshepasariraka Tika	अज्ञातम् Not known	दे D	अमु N.P.	C.S.C.L.	Do.
५१.	भाष्यभावप्रकाशिका Bhashya Bhava Prakasika	श्रीचित्सुखाचार्यः Sri Chitsukhacharya	दे D	मु P	M.P.H.	Commentary on Sri Sankara's Brahmasutra Bhashya.
५२.	ब्रह्मविद्याभरणम् Brahma Vidyabharana	श्रीअद्वैतानन्दः Sri Advaitananda	दे D	मु P	S.V.P.	Do.
५३.	सुबोधिनी Subodhini	श्रीशिवनारायणतीर्थः Sri Sivanarayana Tirtha	दे D	मु P	A.S.	Do.
५४.	प्रकटार्थविवरणम् Prakatartha Vivarana	श्रीअनुभूतिस्वरूपाचार्यः Sri Anubhutiswarupacharya	दे D	मु P	M.U.	Do.
५५.	ब्रह्मसूत्रदीपिका Brahmasutra Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., Chow.	Do.
५६.	शारीरकन्यायरक्षामणिः Sariraka Nyayarakshamani	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P	S.V.P.	A discussion on Sri Sankara's Brahmasutra Bhashya.
५७.	शङ्करपादभूषणम् Sankarapada Bhushanam	श्रीरघुनाथसूरिः Sri Raghunatha Suri	दे D	मु P	An.	Reputation of Vyasa Tirtha's Tatparyachandrika and Jayatirtha's Tatwa Prakasika.
५८.	शारीरकमीमांसाभाष्यवार्तिकम् Sariraka Mimamsa Bhashya Vartika	श्रीनारायणानन्दसरस्वती Sri Narayanananda Saraswati	दे D	मु P	M.P.H.	Varthika on Sri Sankara's Brahmasutra Bhasya in Prose.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५९.	शारीरकमीमांसाभाष्यवार्तिकटीका Sariraka Mimamsa Bhashya Vartika Tika	श्रीबालकृष्णानन्दसरस्वती Sri Balakrishnananda Saraswati	दे D	मु P	C.U., Ben. R.A.S.	A Varnika on Sri Sankara's Brahmasutra Bhashya in verse with commentary. This is not available in full.
६०.	ब्रह्मसूत्रभाष्यार्थसंग्रहः Brahmasutra Bhashyartha-Sangraha	श्रीब्रह्मानन्दयतिः Sri Brahmananda Yati	दे D	मु P	C.O.P.	This ha been printed by the Oriental Press, 9 Panclanan Ghosh Street, Calcutta from India Historical Quarterly Vol. XIII (1937).
६१.	ब्रह्मसूत्रभाष्यव्याख्या-विद्याश्रीः Brahmasutra Bhashya Vyakhya Vidyasri	श्रीज्ञानोत्तमभट्टारकः Sri Jnanottama Bhattaraka	दे D	अमु N.P.	G.O.M.L.	A short prose commentary on Sri Sankara's Sutra Bhashya.
६२.	विवरणोपन्यासः Vivaranopanyasa	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	दे D	मु P	Chow.	Do.
६३.	शारीरकमीमांसाभाष्यटिप्पणी-प्रदीपः Sariraka Mimamsa Bhashya Tippani-Pradipa	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे D	मु P	M.P.H.	An exposition of Sri Sankara's Brahma Sutra Bhashya.
६४.	वेदान्तदीपिका-विषयविदग्धा Vedanta Dipika Vishaya Vidagdha	श्रीसभानाथशतक्रतुः Sri Sabhanatha Satakratu	दे D	अमु N.P.	C.O.L.	A metrical elucidation of Sri Sankara's Brahma Sutra Bhashya.
६५.	वेदान्तनयभूषणम् Vedanta Nayabhushana	श्रीस्वयंप्रकाशानन्दः Sri Swayamprakasananda	दे D	अमु N.P.	Ben.R.A.S., S.S.M.	A summary of Brahma Vidyabharana.
६६.	शास्त्रदर्पणः Sastradarpana	श्रीअमलानन्दः Sri Amalananda	दे D	मु P	V.V.P.	A masterly treatise of each Adhikarana of the Brahmasutras according to Sri Sankara Bhashya.
६७.	सूत्रार्थचिन्तामणिः Sutrartha Chintamani	श्रीवाञ्छेश्वरयज्वा Sri Vancheswara Yajwa	दे D	अमु N.P.	G.O.M.L., S.S.M.	A metrical treatise on Sri Sankara's Brahma Sutra Bhashya with commentary by the author himself. Each verse is in praise of Sri Siva.
६८.	अद्वैतकामधेनुः Advaita Kamadhenu	श्रीउमामहेश्वरः Sri Umamaheswara	ते Te	अमु N.P.	S.M.	A prakarana in two parichhedas explaining Brahmasutras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६९.	अद्वैतप्रकाशः Advaita Prakasa	श्रीदुर्गाप्रकाशयतिः Sri Durgaprakasa Yati	दे, ग्र D.G.	अमु N.P.	G.O.M.L.	A short treatise in 9 parts in the form of a conversation between a teacher and a pupil on Brahmasutras.
७०.	अद्वैतविद्यातिलकम् Advaita Vidya Tilaka	श्रीसमरपुङ्गवदीक्षितः Sri Samarapungava Dikshita	दे D	मु P	Chow.	A short treatise on Brahmasutras.
७१.	अद्वैतविद्यातिलकदर्पणः Advaitavidya Tilaka Darpana	श्रीधर्मय्यदीक्षितः Sri Dharmaiya Dikshita	दे D	मु P	Chow.	Commentary on Advaita Vidya Tilaka.
७२.	अद्वैतसूत्रार्थपद्धतिः Advaita Sutrartha Paddhati	श्रीकृष्णावधूतपण्डितः Sri Krishnavadhuta Pandita	दे D	अमु N.P.	G.O.M.L.	Prose explanation of the Brahmasutras according to Advaitic School by a Madhva.
७३.	अद्वैतामृतम् Advaitamrita	श्रीब्रह्मेन्द्रसरस्वती Sri Brahmendra Saraswati		अमु N.P.	I.O., Ben.R.A.S.	A treatise on Brahmasutras.
७४.	अधिकरणचतुष्टयी Adhikarana Chatushtayi	श्रीकृष्णशास्त्री (करुङ्गुलम्) Sri Krishna Sastri (Karungulam)	दे D	मु P	B.P.	A discussion of Anandamayadhikarana and 3 other adhikaranas.
७५.	अधिकरणरत्नमाला Adhikaranaratnamala	श्रीभारतीकृष्णतीर्थः Śri Bharatikrishna Tirtha	दे D	मु P	An.	A metrical summary of the Adhikaranas of the Brahmasutras giving the Purvapaksha and Siddhanta. This is attributed to Sri Vidyaranya also. This is also called Vaiyasika Nyayamala. The author himself has written a commentary on this.
७६.	अधिकरणरत्नमाला Adhikaranaratnamla	श्रीशुकप्रकाशः Sri Sukaprakasa	दे D	अमु N.P.	G.O.M.L.	This is also a metrical summary of the Adhikaranas of the Brahmasutras.
७७.	अधिकरणार्थसंग्रहः Adhikaranartha Sangraha	श्रीसाधनायोगी (?) Sri Sadhanayogi (?)	दे D	मु P	K.K.	This is included in the printed edition of the Sutra Bhashya published by the Kamakoti Kosasthanam, 4, Francis Joseph Street, Madras, 1.
७८.	आदित्यभाष्यवार्तिकवृत्तिः Aditya Bhashya Vartika Vritti	श्रीबालकृष्णानन्दः (?) Sri Balakrishnananda (?)	दे D	अमु N.P.	I.O.	Seems to be an extract from original work probably Balakrishnananda's Sariraka Mimamsa Bhashya Varthika.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७९.	चतुस्सूत्रीव्याख्या Chatussutri Vyakhya	अज्ञानम् Not known	बं Be			C.S.C.L.	A short commentary of the first four sutras of the Brahmasutras.
८०.	तत्त्वकौस्तुभः Tatwa Kaustubha	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita	दे D	मु P		G.O.M.L., I.O., A.L., O.I., M. P.L.	Epitome of the Brahmasutras criticising the Advaita view. This is being printed by V.V.P.
८१.	तत्त्वचन्द्रिका Tatwa Chandrika	श्रीउमामहेश्वरः Sri Umamaheswara	ते Te	मु P		MSS. available at :—S.M., G. O.M.L., A.L.	A prose work in 18 Ullasas criticising Ramanuja's, Srikanta's and Madhava's interpretation of Brahmasutras and establishing Sri Sankara's view. He says that there were 99 commentators before Sri Sankara.
८२.	तत्त्वसारायणब्रह्ममीमांसा Tatwasarayana Brahma Mimamsa	श्रीदक्षिणामूर्तिः Sri Dakshinamurthi	ते Te	मु P		B.L.S.P.	Seems to be a Vrithi on Brahmasutras. Seems to be part of Guru Jnana Vasishta taught by Sri Vasishta to Sri Rama. Sri Dakshinamurti explains the Brahmasutras to Sri Brahma.
८३.	अधिकरणकञ्चुकम् Adhikarana Kanchuka	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	ते Te	मु P		B.L.S.P.	Commentary on the above.
८४.	नयमञ्जरी Nayamunjari	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P		V.V.P.	Metrical summary of the Brahmasutras; forms part of Chaturmatasara where Dwaita, Ramanuja and Srikanta's systems of Philosophy are explained.
८५.	निर्मलकृष्णभाष्यम् Nirmala Krishna Bhashya	श्रीनिर्मलकृष्णः Sri Nirmala Krishna			अमु N.P.	I.O.	A metrical commentary on Brahmasutras.
८६.	ब्रह्मसूत्राधिकरणसंगतिः Brahmasutradhikarana Sangati	श्रीचित्सुखमुनिः Sri Chitsukha Muni	दे D	मु P		J.O.R.	Explanation of the inter-relation between the various Adhikaranas of the Brahmasutras.
८७.	ब्रह्मसूत्राधिकरणमञ्जरी Brahmasutradhikarana Munjari	श्रीचित्सुखमुनिः Sri Chitsukha Muni	दे D	मु P		J.O.R.	Index of the Adhikaranas of the Brahmasutras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८८.	ब्रह्मसूत्राधिकरणन्यायानुक्रमणिका Brahmasutradhikarana Nyayanukramanika	श्रीकृष्णानुभूतियतिः Sri Krishnanubhuti Yati	दे D	मु P		Index to the recognised nyayas in the commentary on the Adhikaranas of the Brahmasutras. Only part printed in the Brahmasutra Edit in M.P.H. MSS. available in G.O.M.L.
८९.	ब्रह्मसूत्राधिकरणसंख्याश्लोकाः Brahma Sutradhikarana Sankya Slokas	अज्ञातम् Not Known	ग्र G	अमु N.P.	A.L.	A short metrical work enumerating the number of Sutras (sloka) in each Adhikarana of the Brahmasutras.
९०.	ब्रह्ममीमांसासूत्रव्याख्या Brahmamimamsa Sutra Vyakhya	अज्ञातम् Not Known	दे D	अमु N.P.	G.O.M.L.	A short commentary on Brahmasutras.
९१.	ब्रह्मसूत्राधिकरणसूत्रानुक्रमणिका Brahmasutradhikarana Sutranukramanika	अज्ञातम् Not known	दे D	अमु N.P.	G.O.M.L.	Index to the Adhikaranasutra's in each Adhikarana.
९२.	ब्रह्ममीमांसासूत्रसारसंग्रहः Brahmamimamsa Sutra Sarasangraha	श्रीप्रज्ञानन्दमुनिः Sri Prajnananda Muni	ते Te	अमु N.P.	G.O.M.L.	A summary of the Brahasutra.
९३.	ब्रह्ममीमांसाधिकरणार्थसंग्रहः Brahmamimamsadhikaranartha Sangraha	श्रीगोपालकृष्णाचार्यः Sri Gopalakrishnacharya	दे D	अमु N.P.	G.O.M.L.	Do.
९४.	ब्रह्मसूत्रानुगुण्यसिद्धिः Brahmasutranugunyasiddhi	श्रीकृष्णशास्त्री (करुंगुलम्) Sri Krishna Sastri (Karungulam)	दे D	मु P	G.V.P.	This treats about the connection between the various Sutras of the Brahmasutras.
९५.	ब्रह्मसूत्रक्रमः Brahmasutra Krama	अज्ञातम् Not known		अमु N.P.	C.M.L.	Do.
९६.	ब्रह्मसूत्रकुतूहलम् Brahmasutra Kutuhala	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	दे D	मु P	R.P.	A small work discussing the first 24 sutras of the Brahmasutras.
९७.	ब्रह्मसूत्रचन्द्रिका Brahmasutra Chandrika	अज्ञातम् Not known	ग्र G	अमु N.P.	G.O.M.L., A.L.	A brief summary of the Brahmasutras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
९८.	ब्रह्मसूत्रतात्पर्यप्रकाशिका Brahmasutra Tatparyaprakasika	श्रीसुब्रह्मण्याग्निचिन्मखीन्द्रः Sri Subrahmanyagnichit Makhindra	दे D	अमु N.P.	G.O.M.L.	A short commentary on the Brahmasutras: also called Sariraka Mimamsa Siddhanta Kaumudi.
९९.	ब्रह्मसूत्रतात्पर्यविवरणम् Brahmasutra Tatparya Vivarana	श्रीभैरवशर्मा Sri Bhairava Sarma	दे D	मु P	Chow.	A short treatise on the Brahmasutras.
१००.	ब्रह्मसूत्रपदयोजनी–ब्रह्मामृतवर्षिणी Brahmasutra Padayojani Brahmamritavarshini	श्रीसदाशिवसरस्वती Sri Sadasiva Saraswati	दे D	अमु N.P.	I.O.	Do.
१०१.	ब्रह्मसूत्रापरपर्यायशारीरकसूत्रार्याद्विशतिका Brahmasutraparaparyaya Sariraka Sutraryadvisatika	श्रीआत्मारामशर्मा Sri Atmarama Sarma	दे D	मु P	N.S.P.	A short work in 200 verses treating of Brahmasutras.
१०२.	ब्रह्मसूत्रब्रह्मतत्त्वसिद्धान्तविवृतिः Brahmasutra Brahmatatwa Siddhanta Vivriti	श्रीउपनिषद्ब्रह्मेन्द्रयोगी Sri Upanishad Brahmendra Yogi	दे D	मु P	A. L.	A short metrical treatise on Brahasutras.
१०३.	ब्रह्मसूत्रमाहात्म्यम् Brahmasutra Mahatmya	श्रीव्यासः Sri Vyasa	ते Te	अमु N.P.	G.O.M.L.	Describes the greatness of the Brahmasutras and the effect of its Parayanam.
१०४.	ब्रह्मसूत्ररत्नावली Brahmasutra Ratnavali	श्रीसुब्रह्मण्यशास्त्री Sri Subrahamanya Sastri	दे D	मु P	An.	A simple and easy commentary in Anushtup verse on Brahmasutra Sankara Bhashya.
१०५.	ब्रह्मसूत्ररहस्यसंग्रहः Brahmasutra Rahasya Sangraha	श्रीभास्करबाहुशर्मा Sri Bhaskarabahu Sarma	दे D	अमु N.P.	G.O.M.L.	
१०६.	ब्रह्मसूत्रविवरणम् Brahmasutra Vivarana	श्रीपरमानन्दघनः Sri Paramananda Ghana	ते Te	अमु N.P.		Said to have been in the possession of one Chirikula Subrahmania Sastri of Ongole. A commentary on the Brahmasutras also called Chidananda Brahma Vilasam. The author is also known as Brahmananda Saraswati.
१०७.	ब्रह्मसूत्रविषयवाक्यविवृतिः Brahmasutra Vishayavakya Vivriti	श्रीरामानन्दः Sri Ramananda	ग्र G	अमु N.P.	G.O.M.L.	A commentary on the Vishaya Vakyas in the Brahmasutra (Bhashya).

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१०८.	ब्रह्मसूत्रसंक्षेपव्याख्या Brahmasutra Sankshepa Vyakhya	श्रीरामघनः Sri Ramaghana	दे D	अमु N.P.	P.U.S.M.L.	A short commentary on the Brahmasutras.
१०९.	ब्रह्मसूत्रसंग्रहतात्पर्यनिरूपणम् Brahmasutrasangraha Tatparya Nirupana	अज्ञातम् Not known	ग्र G	अमु N.P.	G.O.M.L.	Do.
११०.	ब्रह्मसूत्रार्थदीपिका Brahmasutrartha Dipika	श्रीवेङ्कटः Sri Venkata	ते Te	अमु N.P.	G.O.M.L.	Do.
१११.	ब्रह्मसूत्रार्थप्रकाशिका Brahmasutratha Prakasika	श्रीजयरामः Sri Jayarama		अमु N.P.	P.U.S.M.L.	Do.
११२.	ब्रह्मसूत्रभाष्यव्याख्या Brahmasutra Bhashya Vyakhya	अज्ञातम् Not known	ते Te	अमु N.P.	G.O.M.L.	
११३.	ब्रह्मसूत्रव्याख्या Brahmasutra Vyakhya	अज्ञातम् Not known	ते Te	अमु N.P.	I.O.L.	Contains commentary on Sutras 24 to 27 of the 3rd pada of the 1st Adhaya.
११४.	ब्रह्मसूत्रव्याख्या Brahmasutra Vyakhya	अज्ञातम् Not known	ग्र G	अमु N.P.	S.M., G.O.M.L.	Seems to be fragment of some commentary.
११५.	ब्रह्मसूत्रव्याख्या Brahmasutra Vyakhya	श्रीजयसिंहः Sri Jayasimha	दे D	अमु N.P.	J.M.P.L.	It is not clear if this is Advaitic.
११६.	वेदान्तव्यासोक्तसूत्रवृत्तिः Vedanta Vyasokta Sutra Vritti	अज्ञातम् Not known	बं Be.	अमु N.P.	I.O.L.	A short commentary on the Brahmasutras.
११७.	वेदान्तशोधना Vedanta Sodhana	श्रीविठ्ठलबुधाकरः Sri Vittala Budhakara		अमु N.P.	O.M.L.	Do.
११८.	वेदान्तसूत्रव्याख्या-चन्द्रिका Vedanta Sutra Vyakhya Chandrika	श्रीसन्मित्रश्रीभावदेवः Sri Sanmitra Sri Bhavadeva		अमु N.P.	I.O.L.	Do. Written during Shahjehan's time.
११९.	वदान्तसूत्रार्थचन्द्रिका Vedanta Sutrartha Chandrika	श्रीकेशवदेवः Sri Kesavadeva		अमु N.P.	A. L.	A short commentary on the Brahmasutras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२०.	वेदान्तोपन्यासः Vedantopanyasa	अज्ञातम् Not known	दे D	अमु N.P.	A. L.	A commentary on Brahma Sutras.
१२१.	वैय्यासिकब्रह्ममीमांसासूत्रसारसंग्रहः पुरुषार्थसुबोधिनी Vaiyasika Brahmamimamsa Sutra Sarasangraha Purusharthasubodhini	श्रीज्ञानेन्द्रमुनिः Sri Jnanendra Muni	ग्र G	अमु N.P.	S.M., C.O.L., I.O., A.L., O.I., S.S.M.	Do. It is not clear if this is the same as Purushartha Sudhanidhi (Adyar Library).
१२२.	ब्रह्मसूत्रभाष्यान्वयार्थसूत्रवृत्तिः Brahmasutra Bhashyanvayartha Sutravrithi	श्रीरामभद्रः Sri Ramabhadra	ग्र G	अमु N.P.	P.U.S.M.L.	
१२३.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीआदिशङ्करशिष्यः (श्रीसुरेश्वराचार्यः) Sri Adi Sankarasishya (Sri Sureswaracharya)	दे D	मु P	S. V. P.	A Vrithi on Sri Sankara's Brahmasutra Bhashya. (This is reputed to be by Sureswaracharya).
१२४.	ब्रह्मसूत्रवृत्तिः (मिताक्षरी) Brahmasutra Vrithi (Mitakshari)	श्रीअन्नम्भट्टः Sri Annambhatta	दे D	अमु N.P.	G.O.M.L.	This is a Vrithi on Sri Sankara's Brahmasutra Bhashya according to Bhamati School.
१२५.	ब्रह्मसूत्रविवृतिः Brahmasutra Vivriti	अज्ञातम् Not known	म M	अमु N.P.	M.P.L.	This contains Vrithi on 23 Sutras of the 3rd pada of the 1st chapter. This is also called Vaiyasika Nyaya Sutra Tatparya Chintana.
१२६.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	दे D	अमु N.P.	A.L.	This is a Vrithi attributed to Sri Sankara himself according to the Colophon.
१२७.	ब्रह्मसूत्रवृत्तिः-ब्रह्मामृतवर्षिणी Brahmasutra Vrithi Brahmamrita Varshini	श्रीधर्मभट्टः (रामकिङ्करधर्मः) Sri Dharmabhatta	दे D	मु P	V.V.P. (MSS. available at C. O.L., S.S.J.L.)	This is also attributed to Sri Ramananda Saraswati.
१२८.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीनारायणतीर्थः Sri Narayana Tirtha	दे D	अमु N.P.	O. I.	A vrithi on Brahma Sutras.
१२९.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीप्रकाशात्मा Sri Prakasatma	दे D	अमु N.P.	O. I.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१३०.	ब्रह्मसूत्रवृत्तिः-मुक्तावली Brahmasutra Vrithi Muktavali	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	दे D	मु P	An.	A running commentary on the Brahmasutras; also called Vedanta Muktavali.
१३१.	ब्रह्मसूत्रवृत्तिः-भाष्यसारसंग्रहः Brahmasutra Vrithi Bhashyasara Sangraha	श्रीरामब्रह्मेन्द्रसरस्वती Sri Rama Brahmendra Saraswati		अमु N.P.	A. L.	A vrithi on Brahma Sutras.
१३२.	ब्रह्मसूत्रवृत्तिः-विद्वज्जनमनोहरी Brahmasutra Vrithi Vidwajjana-Manohari	श्रीरङ्गनाथः Sri Ranganatha		अमु N.P.	I.O., B.O.R. G., C.S.C.L.	Also called Vyasasutra Vrithi.
१३३.	ब्रह्मसूत्रवृत्तिः-ब्रह्मतत्त्वप्रकाशिका Brahmasutra Vrithi Brahmatatva Prakasika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	मु P	V.V.P.	An excellent Vrithi on the Brahmasutras closely following Sri Sankara Bhashya.
१३४.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	Chow.	
१३५.	ब्रह्मसूत्रवृत्तिः-ब्रह्मसूत्रभाष्यव्याख्या Brahmasutra Vrithi Brahmasutra Bhashya Vyakhya	अज्ञातम् Not known	ते Te	अमु N.P.	S. M.	
१३६.	ब्रह्मसूत्रवृत्तिः-वेदान्तसूत्रसिद्धान्तसारसंग्रहः Brahmasutra Vrithi-Vedanta-sutra Siddhanta Sarasangraha	अज्ञातम् Not known		अमु N.P.	O. I.	
१३७.	ब्रह्मसूत्रवृत्तिः-वेदान्तसिद्धान्तसंग्रहः Brahmasutra Vrithi Vedanta Siddhanta Sangraha	अज्ञातम् Not known		अमु N.P.	O. I.	It is not clear if this is the same as the previous one. Vedantasutra Siddhanta Sarasangraha.
१३८.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	दे D	अमु N.P.	G.O.M.L.	
१३९.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	दे D	अमु N.P.	O. I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१४०.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	म M	अमु N.P.	M.P.L.	
१४१.	ब्रह्मसूत्रवृत्तिः-(वेदान्तसूत्रवृत्तिः) Brahmasutra Vrithi (Vedantasutra Vrithi)	अज्ञातम् Not known	ते Te	अमु N.P.	G. O. M. L.	
१४२.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known		अमु N.P.	P.U.S.M.L.	
१४३.	ब्रह्मसूत्रवृत्तिः-ब्रह्मसूत्रटिप्पणी Brahmasutra Vrithi Brahmasutra Tippani	अज्ञातम् Not known		अमु N.P.	P.U.S.M.L.	
१४४.	ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीरामकिङ्करः Sri Ramakinkara		अमु N.P.	O. I.	
१४५.	ब्रह्मसूत्रवृत्तिः-लघुवृत्तिः Brahmasutra Vrithi Laghuvrithi	अज्ञातम् Not known	ते Te	अमु N.P.	G.O.M.L.	The difference between Vachaspati and others are noted.
१४६.	ब्रह्मविचाराधिकरणप्रकरणम् Brahmavicharadhikarana Prakarana	अज्ञातम् Not known		अमु N.P.	A. L.	
१४७.	ब्रह्मसूत्रवृत्तिः-अद्वैतसुधा Brahmasutra Vrithi Advaitasudha	श्रीरामकिङ्करधर्मः Sri Ramakinkara Dharma		अमु N.P.	A. L.	It is not clear if this is the same as Brahmasutra Vrithi by Ramakinkara.
१४८.	भाष्यगाम्भीर्यार्थनिर्णयमण्डनः Bhashyagambhiryartha Nirnayamandana	श्रीवेङ्कटराघवशास्त्री Sri Venkata Raghava Sastri	दे D	अमु N.P.	S. M.	A short work dealing with Sri Sankara's Sutra Bhashya.
१४९.	लघुवार्तिकशतश्लोकी Laghuvartika Satasloki	श्रीउत्तमश्लोकः Sri Uttamasloka	दे D	मु P	Chow.	An epitome of the Brahmasutras treating separately with each Adhikarana.
१५०.	लघुन्यायसुधा Laghunyayasudha	श्रीउत्तमश्लोकः Sri Uttamasloka	दे D	अमु N.P.	G.O.M.L., P. U.S.M.L.	Commentary on the above.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१५१.	विद्वन्मुखभूषणम् सव्याख्यम् Vidvanmukha Bhushana Savyakhya	श्रीवेङ्कटाद्रिः Sri Venkatadri	दे D	अमु N.P.	G.O.M.L.	A small treatise on Brahmasutras.
१५२.	वेदान्तकौमुदी Vedanta Kaumudi	श्रीरामाद्वयः Sri Ramadvaya	दे D	मु P	M.U.	A discussion of the first four Adhikaranas of the Brahmasutras according to Advaita.
१५३.	ब्रह्मसूत्रवृत्तिः-उत्तरमीमांसासारार्थसुधा Brahmasutravrithi—Uttara Mimamsa-Sararthasudha	श्रीसीतारामशास्त्री Sri Sitarama Sastri	ग्र G	अमु N.P.	A.L.	This is also called Advaita Sudha.
१५४.	वेदान्तकौस्तुभः Vedanta Kaustubha	श्रीसीतारामः Sri Sitarama	ग्र G	अमु N.P.	G.O.M.L.	It is not clear if this is the same as the previous one.
१५५.	वेदान्तदर्शनम्-ब्रह्मामृतवर्षिणी Vedantadarsana-Brahmamritavarshini	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	दे D	मु P	Chow., An.	An exhaustive exposition of the Brahmasutras.
१५६.	वेदान्तनवमालिका Vedantanavamalika	श्रीनीलमेघशास्त्री Sri Nilamegha Sastri	दे D	मु P	S.B.D.	A very short summary of the Brahmasutras.
१५७.	वेदान्तभाष्यप्रदीपोद्योतः Vedanta Bhashyapradipodyota	श्रीनागेशभट्टः Sri Nagesabhatta		अमु N.P.	O.M.L.	
१५८.	वेदान्तरक्षामणिः Vedanta Rakshamani	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे D	मु P	Author, Nurani, Palghat, Madras.	An answer to the objections in Parapaksha Nirakrithi by Tirupati Swami (?)
१५९.	वेदान्तसिद्धान्तमुष्टिः Vedantasiddhanta Mushti	अज्ञातम् Not known	दे D	अमु N.P	G.O.M.L., M.P.L.	A brief statement in Anushtup metre of the principles of the Brahma Sutra.
१६०.	वेदान्तसूत्रोपन्यासः Vedanta Sutropanyasa	श्रीरामेशभारती Sri Ramesa Bharathi	दे D	अमु N.P.	S.M., C.O.L., G.O.M.L., A.L.	An important dissertation on Brahma Sutras.
१६१.	व्यासतात्पर्यनिर्णयः Vyasa Tatparya Nirnaya	श्रीअय्यण्णदीक्षितः Sri Ayyanna Dikshita	दे D	मु P	V.V.P.	Discusses the various interpretation of the Brahmasutras and establishes that Sri Sankara's is the one that expresses Sri Vyasa's view.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१६२.	व्याससूत्रसङ्गतिः Vyasasutra Sangati	अज्ञातम् Not known	ग्र G	अमु N.P.	S.M.	A small work showing the sangatis between the various Sutras in the Brahmasutras.
१६३.	शारीरकदर्पणम् Sariraka Darpana	अज्ञातम् Not known	बं Be	अमु N.P.	C.S.C.L.	
१६४.	शारीरकमीमांसान्यायनिर्णयः (भाष्यन्यायसंग्रहः) Sarirakamimamsanyayanirnaya (Bhashyanyayasangraha)	श्रीप्रकाशात्मयतिः Sri Prakasatma Yati	दे D	मु P	M.U.	Gives the explanation of the various Nyayas discussed in the interpretation of the Brahmasutras.
१६५.	शारीरकन्यायमणिमाला Sarirakanyayamanimala	अज्ञातम् Not known	दे D	अमु N.P.	G.O.M.L.	A short exposition of Sri Sankara's Brahmasutra Bhashya giving the number of Nyayas contained in them according to each pada.
१६६.	शारीरकमीमांसा (ब्रह्मसूत्र) विवृतिः Sarirakamimamsa (Brahmasutra) Vivriti	अज्ञातम् Not known	दे D	अमु N.P.	C.O.L., A.L., O. I.	
१६७.	शारीरकमीमांसासारार्थः Sariraka Mimamsa Sarartha	अज्ञातम् Not known	दे D	अमु N.P.	S.M.	Metrical recapitulation of the Brahmasutras in the form of slokas in praise of Sri Sundaresvara.
१६८.	शारीरकरहस्यार्थवस्तुतत्त्वप्रकाशिका Sariraka Rahasyartha Vastutatwa Prakasika	श्रीरामतीर्थः Sri Rama Tirtha	दे D	अमु N.P.	Bom. R.A.S.	A brief metrical recapitulation of the Brahmasutras.
१६९.	शास्त्रसंग्रहः (शारीरकमीमांसा-शास्त्रसंग्रहः) Sastrasangraha (Sariraka Mimamsa Sastra Sangraha)	श्रीकृष्णानुभूतियतिः Sri Krishnanubhuti Yati		अमु N.P.	C.O.L., A.L., G.O.M.L.	A discussion on the union of Jiva and Brahma expounding the meaning of the Brahmasutras.
१७०.	शारीरकशास्त्रसंग्रहः Sariraka Sastrasangraha	श्रीरामतीर्थः Sri Rama Tirtha	दे D	अमु N.P.	C.S.C.L., B.O.R.I.	A brief note on the Brahmasutra Bhashya.
१७१.	शारीरकसूत्रदीपिका Sariraka Sutra Dipika	श्रीविठ्ठलसुधाकरः Sri Vittalasudhakara		अमु N.P.	O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१७२.	शारीरकसूत्रसारार्थचन्द्रिका-सुबोधिनी Sarirakasutrasarartha Chandrika-Subodhini	श्रीगङ्गाधरभगवत्पादकिङ्करः Sri Gangadhara Bhagavatpada Kinkara		अमु N.P.	I.O.L.	
१७३.	शारीरकार्थसंक्षेपः Sarirakartha Sankshepa	श्रीराघवार्यः Sri Raghavarya		अमु N.P.	A.L.	Gives in a nutshell the essence of the Brahma-sutras.
१७४.	सूत्रभाष्यसारसंग्रहः Sutra Bhashya Sarasangraha	अज्ञातम् Not known	ग्र G	अमु N.P.	Mentioned in Hultzsch report of Sanskrit Mss.	This is said to be part of a bigger work called Kaivalya Sudha Nissarani.
१७५.	सूत्रार्थामृतलहरी Sutrarthamrita Lahari	श्रीकृष्णावधूतः Sri Krishnavadhuta	दे D	अमु N.P.	G.O.M.L.	Gives a brief statement of the Brahmasutras according to Advaita, Visishtadvaita and Dvaita. The author is a Madhva.
१७६.	सूत्रार्थामृतलहरीव्याख्या Sutrarthamrita Lahari Vyakhya	श्रीकृष्णावधूतः Sri Krishnavadhuta	दे D	अमु N.P.	G.O.M.L.	Commentary on the above.
१७७.	सूत्रारम्भसमर्थनम् Sutrarambha Samarthana	श्रीत्र्यम्बकमखी Sri Tryambaka Makhi		अमु N.P.	A.L., O.I.	Established the necessity for studing the Vedanta Sutras.
१७८.	श्रीभाष्यदूषणम् Sri Bhashyadushana	श्रीस्वामिशास्त्री Sri Swami Sastri	दे D	अमु N.P.	A.L., S.M.	A criticism of the conclusion in the Sri Bhashya of Ramanuja.
१७९.	समन्वयवृत्तिः Samanvaya Vrithi	श्रीअनूपनारायणतर्कशिरोमणिः Sri Anupanarayana Tarkasiromani		अमु N.P.	P.U.S.M.L.	Also called Brahmasutra Samanvaya vide No. 855 in Hultzsch Report.
१८०.	शङ्कराशङ्करभाष्यविमर्शः Sankarasankara Bhashya Vimarsa	श्रीबेल्लंकोण्डरामरायः Sri Bellankonda Rama Raya	दे D	मु P	Kavita Venkata-Subrahmanya Sastri, Narasaraopet, Guntur.	A very good work discussing the various interpretations of the Brahmasutras according to the Ramanuja and Madhva school and establishing the correctness of the interpretation by Sri Sankara.
१८१.	शारीरकचतुस्सूत्रीविचारः Sariraka Chatussutri Vichara	श्रीबेल्लंकोण्डरामरायः Sri Bellankonda Rama Raya	दे D	मु P	Do.	A short treatise discussing the meaning of the 1st four Sutras of the Brahmasutras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१८२.	मध्वध्वान्तदिवाकरः Madhva Dhwanta Divakara	अज्ञातम् Not known	ग्र G	अमु N.P.	A. L.	A criticism of the interpretation by Ananda Tirtha of the Brahmasutras.
१८३.	चतुस्सूत्रीभामतीटीका-प्रकाशः विकासश्च Chatussutri Bhamati Tika Prakasa and Vikasa	श्रीलक्ष्मीनाथ झा Sri Lakshminatha Jha	दे D	मु P	Chow.	

Besides the works mentioned above, the following works also treat of the Brahmasutras. But in the case of some of them, only the name of the work is available but the authors name and place where they are available is not available. In the case of some, only the name of the work and its author is given. A list of such works are given below :—

१. अद्वैतप्रकाशः Advaitaprakasa. O.M.L. Also said to be known as Sariraka Mimamsa Bhashya. २. ब्रह्ममीमांसासंग्रहः Brahma Mimamsa Sangraha A.L. ३. अधिकरणकौमुदी Adhikara Kaumudi श्रीरामकृष्णः Sri Ramakrishna ४. पञ्चपादिकाविवरणव्याख्या Panchapadika Vivarana Vyakhya श्रीनरेन्द्रपुरी Sri Narendrapuri ५. ब्रह्मसूत्राधिकरणार्थसंग्रहः Brahmasutradhikaranartha Sangraha श्रीसाधनयोगी Sri Sadhana Yogi ६. ब्रह्मसूत्रतात्पर्यदीपिका Brahmasutra Tatparya Dipika श्रीअद्वैतानन्दतीर्थः Sri Advaitananda Tirtha ७. ब्रह्मसूत्रतात्पर्यप्रकाशः Brahmasutra Tatparya Prakasa श्रीसदानन्दसरस्वती Sri Sadananda Saraswati ८. भाष्यानुप्रभा Bhashyanuprabha श्रीत्र्यम्बकमखी Sri Tryambaka Makhi N.P. M.O.L., ९. ब्रह्मसूत्रभाष्यव्याख्या Brahmasutra Bhashya Vyakhya श्रीविश्ववेदः Sri Visvaveda १०. रत्नप्रकाशिका Ratnaprakasika श्रीअखण्डानुभूतियतिः Sri Akhandanubhuti Yati. Referred to in Page 844. Brahmasutra Bhashya Calcutta M. P. H. edition. ११. वेदान्तन्यायरत्नावलिः-ब्रह्माद्वैतप्रकाशिका Vedanta Nyayaratnavali Brahmadvaita Prakasika श्रीपुरुषोत्तमतीर्थः Sri Purushottama Tirtha १२. वेदान्तसूत्रभाष्यम् Vedanta Sutra Bhashyam श्रीविश्वनाथसिंहदेवः Sri Viswanatha Simhadeva १३. सिद्धान्तार्णवशङ्करब्रह्मसूत्रभाष्यव्याख्या Siddhantarnava Sankara Brahma Sutra Bhashya Vyakhya श्रीरघुनाथ भट्टाचार्यः Sri Raghunatha Bhattacharya.

Sri Nityananda the author of Mitakshara, a tika on Chandogyopanishad seems to have written a commentary on the Brahmasutras called Nyaya Samgraha (vide Bombay University Sanskrit MSS. Library No. 644). One Haridikshita is said to have written a commentary on the Brahmasutras which has been printed in Anandasrama but it is not clear if it is Advaitic. A work called Brahma Prakasika is referred to in Prakatartha Vivarana, probably a commentary on Brahmasutras. A work called Vivarana Tatparya is referred to in Adyar catalogue No. 470. One Ganapathi Sastri is said to have written a work called "Atha Sabdartha Vichara" (अथशब्दार्थविचारः) Kaundinya, Ramabhadra Vidwan, Ramasrama (deciple of Nrisimhasrama) are also said to have written a vrithi on Brahmasutras (O. I.). The Mysore Library mentions a work Nyayanirnaya Sangraha by Narayana and 2 Vrithi's Advaita Ratnakosa and Amoda. The Shanti Niketan Library contains a work called Brahmasutra Bhasya Vyakhya by Krishnendu Anubhuti. The catalogus-catalagorum mentions (1) Dipika by Jnanendra Yati (2) Sutrenduseckhara by Nagesa, Vedanta Sutra Ratna by Ramananda Tirtha and (3) Samanya Sutra Vrithi by Anandapurna.

शाङ्करप्रकरणग्रन्थाः तद्व्याख्याश्च

Sri Sankara's Prakarana granthas and commentaries thereon

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१.	अखण्डैकरसवाक्यार्थः Akhandaikarasa Vakyartha	श्रीशङ्कराचार्यः Sri Sankaracharya		अमु N.P.	A.L.	This is a work attributed to Sri Sankara.
२.	अद्वैतपञ्चरत्नम् Advaita Pancharatna	" "	दे D	मु P	V.V.P.	A collection of five verses in which Sri Sankara expounds the identity of the soul with Brahman. This is also called Atma Panchaka, Anubhava Panchaka and Siva Pancharatna.
३.	शिवपञ्चरत्नव्याख्या Siva Pancharatna Vyakhya	अज्ञातम् Not Known	म M	अमु N.P.	M.P.L.	A commentary on the above.
४.	पञ्चरत्नमालिकाव्याख्या-कल्पवल्ली Pancharatnamalika Vyakhya-Kalpavalli	श्रीशङ्कराचार्यः Sri Sankaracharya		अमु N.P.	G.O.M.L., A.L.	Do. This is attributed to Sri Sankara as the author says, "भगवान् शङ्करः प्रकटयति"
५.	पञ्चरत्नव्याख्या-दीधितिः Pancharatna Vyakhya Didhiti	अज्ञातम् Not Known	दे D	अमु N.P.	G.O.M.L.	A commentary on Pancharatna.
६.	अद्वैतमञ्जरी Advaita Munjari	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P.	An enquiry into the leading principles of Advaita. S. M. attributes this to Sri Sankara. C. O. L. attributes this to Sri Sadasivabrahmam. G. O. M. L. attributes this to Nallasuri.
७.	अद्वैतमञ्जरीव्याख्या Advaita Munjari Vyakhya	अज्ञातम् Not Known	ग्र G	अमु N.P.	S.M.	It is not clear if this is the same as the commentary printed in the V. V. P.
८.	अद्वैतानुभूतिः Advaitanubhuti	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P.	This is attributed to Sri Govinda Bhagavatpada who is said to have written it in imitation of Sri Sankara's Vakyavritti. A copy of Govinda Bhagavatpada's Advaitanubhuti is said to be available in the Vasudevendra Library, Mayuram.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
९.	अद्वैतमानसिकपूजा Advaitamanasika Puja	श्रीशङ्कराचार्यः Sri Sankaracharya	ग्र G	अमु N.P.	I.O.	
१०.	अध्यात्मविद्योपदेशविधिः Adhyatma Vidyopadesavidhi	" "		अमु N.P.	S.M., A.L., I. O. (Sarada)	Also called Adhyatma Brahma Vidyopadesavidhi or Ajnanavabodhini. (?)
११.	अध्यात्मसन्न्यासविधिः Adhyatmasannyasa Vidhi	" "	ग्र G	अमु N.P.	O.I.	
१२.	अध्यात्मपटलव्याख्या Adhyatmapatala Vyakhya	" "	शा S	मु P	T.S.S.	A commentary by Sri Sankaracharya on the Adhyatma Patala forming part of Apastamba Dharma Sutra.
१३.	अनात्मश्रीविगर्हणम् Anatma Srivigarhana	" "	दे D	मु P	V.V.P., (A.L.)	A short work which says that whatever one may possess in the world, they are absolutely of no use if one has not realised his own Atmasvarupa. 'ततः किं येन स्वात्मा नैव साक्षात्कृतः'
१४.	अपरोक्षानुभूतिः Aparokshanubhuti	" "	दे D	मु P	V.V.P.	A short vedantic treatise wherein directions are given for self realisation. This is also called Aparokshanubhavamrita.
१५.	अपरोक्षानुभूतिव्याख्या-दीपिका Aparokshanubhuti Vyakhya Dipika	श्रीविद्यारण्यः Sri Vidyaranya	दे D	अमु N.P.	P.U.S.M.L.	Commentary on do.
१६.	अपरोक्षानुभूतिव्याख्या-विज्ञान-विनोदिनी Aparokshanubhuti Vyakhya-Vijnana-Vinodini	श्रीबालगोपालः Sri Balagopala	दे D	अमु N.P.	B.O.R.I., O.M L.	Do.
१७.	आत्मविद्योपदेशविधिः Atmavidyopadesa Vidhi	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	C.S.C.L.	It is not clear if this is the same as No. 10 supra.
१८.	अष्टश्लोकी Ashtasloki	" "	दे D	अमु N.P.	S.M.	Gives the definition of Prajnanam.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१९.	आचार्यभुजङ्गप्रयातस्तोत्राष्टोत्तरशतम् सव्याख्यम् Acharya Bhujangaprayata Stotrashtottarasata Savyakhya	श्रीशङ्कराचार्यः Sri Sankaracharya	ते Te	अमु N.P.	G.O.M.L.	It is not clear if this consists of 108 verses in praise of Sri Sankara. The name of the commentator is also not known.
२०.	आत्मचिन्तनम् Atmachintana	" "	दे D	मु P	V.V.P.	A small work, also called Brahma chintana. The same work under the name Svarupanubhava is attributed to Sri Padmapada, vide S. M. 7703.
२१.	आत्मज्ञानप्रकरणम् Atmajnana Prakarana	" "	दे D	मु P	V.V.P., (M.P.L., S.M., O.I.)	A work treating of self realisation also called Atmavidyopadesa Vidhi, Adhyatma Vidyopadesa and Vedantasaraprakasika.
२२.	आत्मज्ञानप्रकरणटीका Atmajnanaprakarana Tika	श्रीअनन्तरामभगवन् Sri Anantarama Bhagavan	म M	अमु N.P.	C.O.L., G.O.M.L., P.U.S.M.L.	A commentary on the above. The author is said to be a disciple of one Sri Krishnarama Pujyapada.
२३.	आत्मज्ञानप्रकरणव्याख्या Atmajnanaprakarana Vyakhya	श्रीआनन्दगिरिः Sri Anandagiri		अमु N.P.	P.U.S.M.L., G.O.M.L.	A commentary on Atmajnanaprakarana.
२४.	आत्मज्ञानप्रकरणविवरणम्-दीपिका Atmajnanaprakaranavivarana Dipika	श्रीपूर्णानुभवः Sri Purnanubhava	दे D	" "	C.O.L.	Do.
२५.	आत्मज्ञानप्रकरणव्याख्या-सम्प्रदायतिलकम् Atmajnanaprakarana Vyakhya Sampradayatilaka	अनन्तराममुनिः Sri Anantarama Muni	" "	" "	"	Do. It is not clear if this is the same as No. 22 supra.
२६.	आत्मज्ञानोपदेशविधिः Atmajnanopadesa Vidhi	श्रीशङ्कराचार्यः Sri Sankaracharya	" "	" "	S.M., G.O.M.L., M.P.L., Ben. R.A.S.	A short treatise on Advaita Vedanta similar to Upadesa Sahasri - in two parts - one verse and one prose.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२७.	आत्मज्ञानोपदेशविधिव्याख्या Atmajnanopadesavidhi Vyakhya	श्रीआनन्दगिरिः (आनन्दघनः) Sri Anandagiri (Anandaghana)	दे D	मु P	University of Madras. Also published in Calcutta.	

This is a commentary on Sri Sankaracharya's Atmajnanopadesa Vidhi. It is not clear if this is the same as No. 21 supra [illegible] if it is the same as No. 26. No. 26 says it consists of two parts verse and prose. But this contain[illegible] prose. It is said that a disciple of Sri Krishnaramapujyapada has also written a commentary on Atmajnanopadesa Vidhi. It is not clear if this is the same as No. 22 or No. 25.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२८.	आत्मानात्मविवेकः Atmanatmaviveka	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	Ashteker. (S. M., O. I., A.L., G.O.M.L.)	

Treats of the difference between soul and matter. Though attributed to Sri Sankara, it is not found in the Memorial Edition. One Atmanatma Viveka has been published by Ashtekar but it differs from the one in S.M. There is another MS., in S.M. which seems to be an abridgement of Ashtekar's original text. A work under this name is also attributed to Sri Vasudevananda Saraswati and Sri Swamy Omprakasa Yati, vide G.O.M.L., A.L. and Ben. R.A.S.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२९.	आत्मानात्मविवेकव्याख्या-वेदान्तचूर्णिका Atmanatmaviveka Vyakhya-Vedantachurnika	अज्ञातम् Not Known	ग्र G	अमु N.P.	C.L.L.	Sannyasis are said to use this for their daily parayana. A work with the same is attributed to Sri Sadasiva is available at A. L.
३०.	आत्मानात्मविवेकव्याख्या-प्रकाशिका Atmanatmaviveka Vyakhya-Prakasika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	" "	A.L.	It is not clear if this is the same as No. 29 supra.
३१.	आत्मानात्मविवेकसंग्रहः Atmanatmaviveka Sangraha	श्रीपरमहंसपरिव्राजकाचार्यः Sri Paramahamsa Parivrajaka-charya	" "	" "	A.L.	The name of the author is not clear.
३२.	आत्मबोधः Atmabodha	श्रीशङ्कराचार्यः Sri Sankaracharya	" "	मु P	V.V.P	

Also called Atmajnanabodhini, also Agamabodhini. This is one of the important prakaranas of Sri Sankara on the nature of the soul and its oneness with the supreme soul. It is said that it was composed at the time of the initiation of Sri Padmapada.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३३. आत्मबोधव्याख्या-भावप्रकाशिका Atmabodha Vyakhya-Bhava-prakasika	श्रीबोधेन्द्रः Sri Bodhendra	दे D	अमु N.P.	S.M.	Commentary on the above. The author says that he is the disciple of one Sri Givananda Saraswati, an occupant of an Advaita Pitha.
३४. आत्मबोधव्याख्या-दीपिका Atmabodha Vyakhya-Dipika	श्रीविश्वेश्वरपण्डितः Sri Visvesvara Pandita	" ,,	" ,,	S.M., P.U.S.M L., M.P.L., C. O.L., A.L.	Commentary on Atmabodha.
३५. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	" ,,	मु P	I.C.O.	Do.
३६. आत्मबोधव्याख्या Atmabodha Vyakhya	[illegible] Sri P[illegible]	ग्र G	अमु N.P.	G.O.M.L., I.O., O.I.	Do.
३७. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीब्रह्मानन्दः Sri Brahmananda	दे D	मु P	J.P.	Do.
३८. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	" ,,	अमु N.P.	I.O., P.U.S.M. L.	Do.
३९. आत्मबोधप्रकरणव्याख्या Atmabodha Prakarana Vya-khya	श्रीचित्सुखशिष्यः Sri Chitsukha Sishya	"	,, ,,	P.U.S.M.L.	Do.
४०. आत्मबोधप्रकरणटीका-स्वोपज्ञा Atmabodha Prakarana Tika-Svopanjna	श्रीशङ्कराचार्यः (?) Sri Sankaracharya (?)		" ,,	"	This is also called Adhyatma Vidyopadesa Vidhi and Sankshepa Vedanta Prakriya. It is not clear if this is the same as No. 10 supra.
४१. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीरघुनाथसरस्वती Sri Raghunatha Saraswati	दे D	अमु N.P.	A.L., O.I.	

Besides these commentaries onAtmaboda, there seem to be other commentaries also : 1. A commentary attributed to Sri Govinda Bhagavat-pada is said to have been rinted in Grantha script at the Vidyakalpataru Press, Madras in 1894.
2. A work called Atmaboda Vrithi is said to be available at P. U. S. M. L.
3. Sri Advayananda Saraswi and 4 Sri Advaitananda are said to have written commentaries on Atmabodha.
5. Sri Vidyaranya is also said to have written a commentary on Atmabodha vide 1483. Hultzsch Report on Sanskrit Manuscripts.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४२.	आत्मसाम्राज्यसिद्धिः Atmasamrajya Siddhi	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	P.U.S.M.L.	Sri Gangadharendra Saraswati is said to have written a commentary on this called Kaivalyakalpa.
४३.	अवधूताष्टकम् Avadhutashtaka	" "	" "	" "	I.O.	
४४.	उपदेशपञ्चकम् Upadesa Panchaka	" "	" "	मु P	V.V.P., Ashteker., etc.	

Also called Sopana Panchaka, Abhyasa Panchaka, Pancharatna, Viveka Panchaka, Sadhana Panchaka, Advai[illegible] and Anubhava Panchaka. It is said that when Sri Sankara was on the point of attaining Siddhi, his disciples ask[illegible] to give in a nutshell his teachings and that he then gave his advice in these five slokas. This shows the various steps one [illegible] through before getting final bliss and is therefore called Sopana Panchaka.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४५.	उपदेशपञ्चकव्याख्या-किरणावली Upadesapanchaka Vyakhya-Kiranavali	श्रीबालकृष्णानन्दसरस्वती Sri BalakrishnanandaSaraswati	म M	अमु N.P.	M.P.L., C.O.L., A.L., G.O.M.L.	Commentary on No. 44.
४६.	अनुभवपञ्चरत्नदीधितिः Anubhava Pancharatna Didhiti	अज्ञातम् Not Known	दे D	" "	C.O.L.	Do.
४७.	पञ्चरत्नकारिका Pancharatna Karika	श्रीसदाशिवः Sri Sadasiva	दे D	मु P	V.V.P.	
४८.	उपदेशसाहस्री Upadesa Sahasri	श्रीशङ्कराचार्यः Sri Sankaracharya	" "	" "	V.V.P., M.U., R.M.M.	One of the most popular works of Sri Sankara. This is in two parts, one prose and the other poetry.
४९.	उपदेशसाहस्रीव्याख्या-पदयोजनिका Upadesa Sahasri Vyakhya-Padayojanika	श्रीरामतीर्थः Sri Rama Tirtha	" "	" "	Mysore. (B.U., B.R.A.S., A.L.)	This is a commentary on the prose portion of the Upacsa Sahasri.
५०.	उपदेशसाहस्रीव्याख्या-विवरणम् Upadesa Sahasri Vyakhya-Vivarana	श्रीबोधनिधिः Sri Bodhanidhi	ते Te	अमु N.P.	S.M., C.O.L., A.L.	This is a comentary on the metrical portion of Upades Sahasri.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५१.	उपदेशसाहस्रीटीका Upadesa Sahasri Tika	श्रीआनन्दघनः Sri Anandaghana	प्र G	अमु N.P.	G.O.M.L., I. O., S.M., C.O. L., M.P.L.	This is a commentary on the prose portion of the Upadesa Sahasri.
५२.	उपदेशसाहस्रीव्याख्या Upadesa Sahasri Vyakhya	श्रीअखण्डात्मा Sri Akhandatma	दे D	" ,,	G.O.M.L.	This is also called Gudartha Dipika.
५३.	उपदेशसाहस्रीव्याख्या Upadesa Sahasri Vyakhya	श्रीत्र्यम्बकः Sri Tryambaka	" ,,	" ,,	O.M.L.	This is a commentary on Purvardha only.
५४.	उपदेशसहस्रीव्याख्या Upadesa Sahasri Vyakhya	अज्ञातम् Not Known	" ,,	" ,,	G.O.M.L.	Commentary on Upadesa Sahasri.
५५.	एकश्लोकी Ekasloki	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P.	One verse said to have been addressed to a leper.
५६.	एकश्लोकीव्याख्या-तत्त्वदीपनम् Ekasloki Vyakhya-Tatva-dipana	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati		अमु N.P.	S.M., G.O.M. L., M.P.L.,A.L.	Commentary on No. 55.
५७.	एकादशोत्तरशतवाक्यग्रन्थः Ekadasottarasatavakya Grantha	श्रीशङ्कराचार्यः Sri Sankaracharya		" ,,	G.O.M.L.	This consists of 111 benedictory sentences based on Upanishadic passages and gives the essence of Advaita. It is not clear if this is the same as Brahmavid Asirvadha attributed to Sri Vidyaranya.
५८.	एकान्तनिर्णयः Ekanta Nirnaya	" ,,		" ,,	O.I.	
५९.	काशिकापञ्चकम् Kasika Panchaka	" ,,	" ,,	मु P	V.V.P., S.M.	Five verses giving an allegorical meaning to the word "Kasi".
६०.	कौपीनपञ्चकम् Koupina Panchaka	" ,,	दे D	" ,,	V.V.P.	Also called Yati Panchaka. This describes the state of a true Muni. Each verse ends : "कौपीनवन्तः खलु भाग्यवन्तः"
६१.	चिदानन्दात्मकस्तोत्रम् Chidanandatmaka Stotra	" ,,	" ,,	" ,,	S.M.	Describes the state of one who is immersed in Bliss. Each verse ends : 'चिदानन्दसिन्धौ सदाऽहं निमग्नः'

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
६२.	ज्ञानसन्न्यासः Jnanasannyasa	श्रीशङ्कराचार्यः (?) Sri Sankaracharya	दे D		अमु N.P.	S.M.	40 verses attributed to Sri Sankara.
६३.	ज्ञानांकुशविवरणम् Jnanankusa Vivarana	" "	" "	मु P		A.S.	Commentary by Sri Sankara on a work called "Jnanankusa". The name of the author of Jnanankusa is not known.
६४.	तत्त्वोपदेशः Tatvopadesa	Sri Sankaracharya (?) श्रीशङ्कराचार्यः (?)	" "		अमु N.P.	G.O.M.L., Ben R.A.S.	Deals with Samashti Tatva, Vyashti Tatva, Yoga Tatva, Advaita Tatva and Saiva Tatva.
६५.	दक्षिणामूर्तिस्तोत्रम् Dakshinamurti Stotra	" "	" "	मु P		V.V.P., K.K., etc.	11 slokas giving the gist of Advaita in the form of a prayer to Dakshinamurti. At the beginning of the study of Sri Sankara Bhashyas, the disciples repeat these slokas and prostrate before the Guru.
६६.	दक्षिणामूर्तिस्तोत्रव्याख्या-मानसोल्लासः Dakshinamurtistotra Vyakhya Manasollasa	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	" "	" "		M.U., B.U.	Metrical commentary on Sri Sanakara's Dakshinamurti Stotra.
६७.	मानसोल्लासव्याख्या-वृत्तान्तविलासः Manasollasa Vyakhya-Vrittantavilasa	श्रीरामतीर्थः Sri Rama Tirtha	" "	" "		M.U., B.U.	Commentary on Sri Suresvara's Manasollasa.
६८.	दक्षिणामूर्तिस्तोत्रव्याख्या-तत्त्वसुधा Dakshinamurtistotra Vyakhya Tatvasudha	श्रीस्वयंप्रकाशयतिः Sri Svayamprakasa Yati	" "	" "		M.U.	Commentary on Dakshinamurti Stotra.
६९.	त्रिपुटीत्रिपुरी Triputi Tripuri	श्रीशङ्कराचार्यः Sri Sankaracharya			अमु N.P.	G.O.M.L., I. O. (Sarada)	A short Vedantic tract attributed to Sri Sankara. It is not clear if this is the same as Atmajnanopadesa Vidhi.
७०.	त्रिपुटीविवरणम् Triputi Vivarana	श्रीआनन्दघनः Sri Anandaghana	ग्र G		" "	G.O.M.L.	Commentary on No. 69.
७१.	त्रिपुटीटीका Triputi Tika	श्रीप्रज्ञानानन्दः Sri Prajnanananda	दे D		" "	Ben. R.A.S.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७२.	दशश्लोकी Dasasloki	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P		V.V.P., Aste-ker., etc.	Also called Nirvana Dasaka and Chidananda Dasaka, and describes Brahman by a process of elimination, each verse ending: 'शिवः केवलोऽहम्'
७३.	सिद्धान्तबिन्दुः Siddhanta Bindu	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	" "	" "		Chow., S.V.P., G.O.S. (Baroda)	This is a very learned commentary on Dasasloki and is an important book among the Advaitins. There are about 9 commentaries on this work.
७४.	लघुटीका Laghu Tika	श्रीनारायणतीर्थः Sri Narayana Tirtha	" "	" "		Chow.	A commentary on Siddhanta Bindu. Sri Narayana Tirtha is the Guru of Sri Brahmananda Saraswati. He seems to have written a tika on Siddhanta Bindu, called Guru tika, vide page 233, Kasi Sanskrit Series No. 65. This is also called Narayaniyam.
७५.	सिद्धान्तबिन्दुटीका-न्यायरत्नावली Siddhanta Bindu Tika Nyayaratnavali	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	" "	" "		S.V.P.	A learned commentary on Siddhanta Bindu.
७६.	सिद्धान्तबिन्दुव्याख्या-बिन्दुसन्दीपनम् Siddhanta Bindu Vyakhya Bindusandipana	श्रीपुरुषोत्तमसरस्वती Sri Purushottama Saraswati	" "	" "		G.O.S., (Baroda) G.G.P. (Bombay)	A commentary on Siddanta Bindu by a direct disciple of Sri Madhusudhana Saraswati. The author gives the sources from which Sri Madhusudhana Saraswati quotes in his work.
७७.	सिद्धान्तबिन्दुव्याख्या-बिन्दुप्रदीपः Siddhanta Bindu Vyakhya Bindupradipa	श्रीवासुदेवाभ्यङ्करः Sri Vasudevabhyankara	" "	" "		G.O.S. (Poona)	A good commentary on Siddhanta Bindu.
७८.	सिद्धान्तबिन्दुसारः Siddhanta Bindu Sara	अज्ञातम् Not Known	" "	" "		D.P. (Calcutta)	This has been commented upon by one Sri Taranatha Tarkavachaspati and both the original (Bindusara) and the commentary have been printed.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७९.	तत्त्वविवेकः-तत्त्वंपदविवेकः Tatva Viveka-Tatvampada Viveka	अज्ञातम् Not Known	दे D	अमु N.P.	G.O.M.L., A.L.	Herein is discussed the meaning of "Tat" and "Tvam" with special reference to certain passages in the Siddhanta Bindu in the commentary on the 8th sloka as explained by Brahmananda in his Nyayaratnavali. Otherwise this does not appear to be a full commentary on Siddhanta Bindu.

It is said that one Sri Gangadharendra Saraswati has written a commentary called Siddhanta Bindu Sikhara, vide footnote 2 on Page 553 of the proceedings of the 3rd Oriental Cenference Madras. Nyayaratnaprabha is said to be another commentary on Siddhanta Bindu; but this has not been brought to light as yet even in manuscript form.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८०.	द्वादशमञ्जरी Dvadasamunjari	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., Ashteker., etc.	The complete work is called Mohamudgara of which this forms the first 12 stanzas. It is a very well known work of Sri Sankara and has been printed in almost all the Indian scripts under the name of "Bhaja Govindam". It is said that Sri Sankara wrote these 12 stanzas while Sri Padmapada wrote the remaining portion of Mohamudgara, vide I. O. Vol. 2, Part 1 page 629.
८१.	द्वादशमञ्जरीव्याख्या Dvadasamunjari Vyakhya	श्रीस्वयम्प्रकाशयतिः Sri Svayamprakasa Yati	म M	अमु N.P.	C.O.L., G.O.M.L.	Commentary on Dvadasamanjari. The commentator makes himself clear by giving profuse quotations from Sruti and Smriti. This is also called Makaranda.
८२.	द्वादशमहावाक्यविवरणम् Dvadasa Mahavakya Vivarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	" "	S.M., B.U., M.S.L., M.P.L., O.I.,	This is attributed to Sri Sankara but the colephon does not say "Govinda Bhagvatpada Sishya" as is usual.
८३.	निरञ्जनाष्टकम् Niranjanashtaka	" "	" "	मु P	Jivananda Vidyasagara, Cal.	A small work in eight verses attributed to Sri Sankara. Each verse ends : 'तस्मै नमो ब्रह्म निरञ्जनाय' One Taranath Tarka Vachaspati has written a commentary on this. Both have been printed in Calcutta.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८४.	निर्वाणषट्कम् Nirvanashatka	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P.	Also called Chidananda Shatkam and Atma Shatkam. Each verse ends: 'चिदानन्दरूपः शिवोऽहं शिवोऽहम्'
८५.	पञ्चकोशविवेकः Panchakosa Viveka	" "	ते Te	अमु N.P.	A.L.	
८६.	पञ्चीकरणम् Panchikarana	" "	दे D	मु P	V.V.P., Chow.	A short work describing the origin of the world. It begins : 'अथ परमहंसानां समाधिविधिं व्याख्यास्यामः'
८७.	पञ्चीकरणवार्तिकम् Panchikarana Vartika	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	" "	" "	Chow., V.P. (S.M., G.O.M.L., I.O., M.P.L.)	Metrical commentary on No. 86.
८८.	पञ्चीकरणवार्तिकटीका-आभरणम् Panchikarana Vartika Tika-Abharana	श्रीअभिनवनारायणेन्द्रसरस्वती Sri Abhinava Narayanendra Saraswati	" "	" "	Chow., (S.M., G.O.M.L., O.I	Commentary on Sri Suresvara's Vartika on Panchikarana. It is not clear if this is the same as Panchikarana Bhavaprakasa O. I. and G.O.M.L.
८९.	पञ्चीकरणवार्तिकविवरणदीपिका Panchikarana Vartika Vivarana Dipika	श्रीनारायणतीर्थः Sri Narayana Tirtha	ते Te	अमु N.P.	S.M.	Commentary on Sri Suresvara's Panchikarana Vartika.
९०.	पञ्चीकरणवार्तिकव्याख्या Panchikarana Vartika Vyakhya	अज्ञातम् Not Known	ग्र G	" "	O.I.	Do. This is also called Arthaprakasika.
९१.	पञ्चीकरणव्याख्या-विवरणम् Panchikarana Vyakhya-Vivarana	श्रीआनन्दगिरिः Sri Anandagiri	दे D	मु P	Chow., (G.O.M.L., O.I., S.C.C.)	Commentary on Sri Sankara's Panchikarana.
९२.	पञ्चीकरणविवरणव्याख्या-तत्त्वचन्द्रिका Panchikarana Vivarana Vyakhya Tatvachandrika	श्रीरामतीर्थः Sri Rama Tirtha	" "	" "	Chow., (G.O.M.L., O.I., I.O.)	Commentary on the above.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
९३.	पञ्चीकरणव्याख्या-विवरणम् Panchikarana Vyakhya Vivarana	श्रीस्वयम्प्रकाशयतिः Sri Svayamprakasa Yati	ते Te	अमु N.P.	S.M.	Commentary on Panchikarana.
९४.	पञ्चीकरणव्याख्या Panchikarana Vyakhya	अज्ञातम् Not Known	" "	" "	G.O.M.L.	Do.
९५.	पञ्चीकरणव्याख्या Panchikarana Vyakhya	अज्ञातम् Not Known	ग्र G	" "	G.O.M.L.	Do.
९६.	पञ्चीकरणविवरणम् Panchikarana Vivarana	श्रीप्रज्ञानानन्दयतिः Sri Prajnananda Yati	दे D	" "	G.O.M.L.	Do. It is not clear if it is the same as Panchikrita tika printed in S. M.
९७.	पञ्चीकरणविवरणम्-आत्मानुसन्धानम् Panchikarana Vivarana Atmanusandhana	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	Metrical commentary on Panchikarana.
९८.	पञ्चीकरणविवेचना Panchikarana Vivechana	अज्ञातम् Not Known	दे D	" "	S.M., M.P.L.	Seems to be a commentary on Sri Sankara's Panchikarana.
९९.	पञ्चीकरणभाष्यम् Panchikarana Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	ग्र G	" "	M.P.L.	This is attributed to Sri Sankara. This gives the definition of the subtle elements used for the escation of the Universe and aims at showing the three stages during concentration on Pranava. It is not clear if this work is that of Sri Sankara, much more a Bhashya. The colophon to No. 586 M.O.L. says Panchikarana Bhashya by Sri Sankara Bhagavatpada and the author of the original work is said to be Govdapada, vide No. 587 M.P.L.
१००.	पञ्चीकरणचन्द्रिका Panchikarana Chandrika	श्रीगङ्गाधरेन्द्रयतिः Sri Gangadharendra Yati	दे D	मु P	I.O.	Seems to be a short commentary on Sri Sankara's Panchikarana.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१०१. पञ्चीकरणमहावाक्यम् Panchikarana Mahavakya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	S.M.	This work deals with the following six topics : (1) Anganyasa and Karmanyasa, (2) Panchikarana Prakriya, (3) Saguna and Nirguna Brahma Dhyana (4) Mahavakyartha Probodha Prakasa (5) Shodasa Maha Vakyasmarana and (6) Brahmanuchintana. Of these 2 and 6 have been printed separately in the V.V.P. It is not clear if the whole of this can be attributed to Sri Sankara.
१०२. पञ्चीकृतम् Panchikrita	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	S.M.	Seems to be the same or similar to Panchikarana by Sri Sankara.
१०३. परमानन्ददीपिका Paramananda Dipika	" "	ग्र G	अमु N.P.	O.I., G.O.M.L	Gives a brief account of the Advaitic view of the Universe.
१०४. प्रणवभाष्यम् Pranava Bhashya	" "	दे D	" "	A.L.	Also called Sanyasa Anhika Vidhi.
१०५. प्रबोधसुधाकरः Prabodhasudhakara	" "	" "	मु P	V.V.P., (I.O., O.I., C.S.C.)	A metrical work treating on Advaita Vedanta. In this Sri Krishna is regarded as the Para Brahma. This is divided into 99 prakaranas. In some manuscripts this is attributed to one Divakara Pandita.
१०६. प्रश्नोत्तररत्नमाला Prosnottara Ratnamala	" "	" "	" "	V.V.P., K.K.	A short work in the form of questions and answers. This is a very popular. The C.P. and Berar catalogue attributes this to Sri Suka.
१०७. प्रौढानुभूतिः Proudhanubhuti	" "	" "	" "	Ashteker., V.V.P.	Describes the state of one in the enjoyment of Advaitanubhava. This consists of 17 verses in Sardulavikridita metre.
१०८. ब्रह्मनामावली Brahmanamavali	" "	" "	अमु N.P.	A.L.	A hymn on Brahman giving the various names by which He is referred to.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१०९.	ब्रह्मानुसन्धानप्रकरणम् Brahmanusandhana Prakarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	A.L.	It is not clear if this is the same as Atmanuchintana or Brahmanuchintana.
११०.	बालबोधसंग्रहः Balabodha Sangraha	" "	" "	" "	S.M., A.L.	This is "Vedanta made easy" in the form of a dialogue between Guru and Sishya.
१११.	बालबोधिनी Balabodhini	" "	" "	" "	S.M., G.O.M. L., A.L., O.I.	A minor work giving in simple style the substance of Advaita. It is not clear if this is the same "Atmajnanopadesa Vidhi".
११२.	मतखण्डनस्तोत्रम् Matakhandana Stotra	" "	" "	" "	S.M.	This criticises Charvakas, etc.
११३.	मनीषापञ्चकम् Manisha Panchaka	" "	" "	मु P	V.V.P., Ashtekar, etc.	This is one of the most popular of Sri Sankara's works. It is said that Siva appeared before Sri Sankara in the garb of a chandala and when asked to move farther, asked Sri Sankar "whom do you want to go farther ? Is it the body or the soul within ?" Therefore Sri Sankara, thinking that no ordinary man can put a question like this, said that if a person has such a high realisation, he would consider him as his guru even if a chandala. This consists of five slokas and each ends: "ईशे मनीषा मम"
११४.	मनीषापञ्चकव्याख्या-तात्पर्यदीपिका Manishapanchaka Vyakhya Tatparyadipika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	ग्र G	मु P	A.S.	Commentary on Manisha Panchaka.
११५.	मनीषापञ्चकव्याख्या-मधुमञ्जरी Manishapanchaka Vyakhya Madhumunjari	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	दे D	अमु N.P.	S.M., G.O.M. L., C.O.L., O.I.	Do.
११६.	मनीषापञ्चकविवरणम्-लघुविवरणम् Manishapanchaka Vivarana Laghuvivarana	अज्ञातम् Not Known	म M	" "	M.P.L., G.O. M.L.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
११७.	मनीषापञ्चकटीका Manishapanchaka Tika	अज्ञातम् Not Known	दे D	अमु N.P.	S.M.	The author says that this is a summary of Sri Sadasiva's commentary on Manishapanchaka.
११८.	मनीषापञ्चकव्याख्या Manishapanchaka Vyakhya	श्रीबालगोपालेन्द्रः Sri Balagopalendra		अमु N.P.	O.I.	It is not clear if this is the same as Madhumunjari No. 115 supra.
११९.	मनीषापञ्चकव्याख्या Manishapanchaka Vyakhya	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	Commentary on Manishapanchaka.
१२०.	महावाक्यमन्त्रः Mahavakya Mantra	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	" "	S.M.	This begins "Asya Sri" and continues "Atha Mahavakyartha Bodha Prakaranam Vyakhyasyamah". (अथमहावाक्यार्थबोधप्रकरणं व्याख्यास्यामः) This contains a block by some author (name not known).
१२१.	महावाक्यविवरणम् Mahavakya Vivarana	" "	म M	" "	M.P.L.	The colophon says "Mahavakya Vivarana" by Sri Sankaracharya, disciple of Govinda Bhagavatpada. This seems to be the same as "Dvadasa Mahavakya Vivarana No. 82 supra.
१२२.	महावाक्यविवरणम् Mahavakya Vivarana	" "	दे D	" "	O.I.	This is attributed to Sri Sankara and begins "Atha Sadhana Chatushtaya Sampannasya Maha Vakyartham Vyakyasyamah". This is mentioned in Haraprasada Sastri's Notice on Sanskrit MSS. This MS., is dated Saka 175. It is not clear if this is the same as No. 121.
१२३.	महावाक्यविवरणम् Mahavakya Vivarana	" "	ते Te	" "	S.M.	Seems to be different from Nos. 121 and 122.
१२४.	महावाक्यविवेकः—अष्टश्लोकी Mahavakya Viveka-Ashtasloki	" "	ग G	मु P	S.M.	Though it is attributed to Sri Sankara, this really seems to be a portion of Sri Vidyaranya's Panchadasi and has been commented upon by Sri Rama Tirtha.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२५. महावाक्यार्थपञ्चीकरणम् Mahavakyartha Panchikarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	S.M. (G.O.M. L.)	This contains explanations of some Mahavakyas. Sri Chitsuka says that it was written at the time of his initiation.
१२६. महावाक्यार्थविचारः Mahavakyartha Vichara	" "	" "	अमु N.P.	A.L.	
१२७. महावाक्यार्थविवरणम् Mahavakyartha Vivarana	" "	ग्र G	" "	S.M., G.O.M. L., A.L.	This is also known as Mahavakya Darpanam and is said to have been printed at Ellore. This is also called Mahavakya Vivekartha Sakshi Vivaranam. G. O. M. L. attributes this to Sri Vidyaranya.
१२८. महावाक्यार्थोपदेशः Mahavakyarthopadesa	" "	ते Te	" "	A.L.	
१२९. महावाक्यनिर्णयः Mahavakya Nirnaya	" "	दे D	" "	A.L.	It is not clear if this is the same as No. 126 supra.
१३०. मायापञ्चकम् Mayapanchaka	" "	" "	मु P	V.V.P.	A short work describing the nature of Maya. Each verse ends : "अघटितघटनापटीयसी माया"
१३१. मायाविवरणम् Mayavivarana	" "	" "	अमु N.P.	G.O.M.L.	A short work treating on Adhyaropavada, Prapancha Vimarsa, etc.
१३२. योगतारावलिः Yogataravali	" "	" "	मु P	V.P.P., Ashtekar. (A.L., G. O.M.L.)	A short work attributed to Sri Nandikesvara and Sri Govinda Bhagavatpada also. One Sri Ramaswami has written a gloss on this. It is not clear if this is the same as Rajayoga Sara attributed to Sri Sankara, vide 93-2 A.L.
१३३. राजयोगसूत्रभाष्यम् Rajayoga Sutra Bhashya	" "	" "	अमु N.P.	A.L., P.U.S.M. L., G.O.M.L.	This is also called Vijrimbitha Yoga Sutra Bhashya. There is a commentary on this by Sri Vachaspati Misra. It is not clear if this is on Yoga Sutras or Sri Sankara's Bhashya on the same.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१३४. लघुवाक्यवृत्तिप्रकरणम् Laghuvakyavirthi Prakarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P. (B.U.)	This is a short work based on the bigger work of the same name.
१३५. लघुवाक्यवृत्तिप्रकाशिका Laghuvakyavrithi Prakasika	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	" "	अमु N.P.	O.I.	A commentary on 134.
१३६. लघुवाक्यवृत्तिव्याख्या-पुष्पाञ्जलिः Laghuvakyarithi Vyakhya Pushpanjali	अज्ञातम् Not Known	" "	" "	B.U.	It is not clear if this is the same as 1123 Bom. R.A.S.
१३७. वाक्यदीपिका Vakyadipika	श्रीशङ्कराचार्यः Sri Sankaracharya	" "	" "	P.U.S.M.L.	
१३८. वाक्यवृत्तिः Vakyavrithi	" "	" "	मु P	V.V.P., Ashtekar, An. (S.M., O.I., B.U., G.O.M.L., M.P.L.)	A short discourse on Advaita in the form of questions and answers.
१३९. वाक्यवृत्तिटीका Vakyavrithi Tika	श्रीआनन्दघनः Sri Anandaghana	" "	अमु N.P.	S.M., G.O.M.L., I.O.	
१४०. वाक्यवृत्तिव्याख्या-दीपिका Vakyavrithi Vyakhya-Dipika	श्रीआनन्दस्वरूपः Sri Anandaswarupa	" "	" "	G.O.M.L.	
१४१. वाक्यवृत्तिव्याख्या-प्रकाशिका Vakyavrithi Vyakhya-Prakasika	श्रीविश्वेश्वरः Sri Visweswara	" "	मु P	An. (S.M., G.O.M.L., B.R.A.S., I.O., A.L., O.I., M.P.L., P.U.S.M.L.)	An exhaustive commentary on Vakyavrithi.
१४२. वाक्यवृत्तिव्याख्या-लघुटीका Vakyavrithi Vyakhya-Laghutika	अज्ञातम् Not Known	ते Te	अमु N.P.	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१४३.	वाक्यसुधा Vakyasudha	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	Chow. (G.O. M.L., S.M., A.L., O.I., B. U., I.O.)	This is also known as Drik Drisya Viveka, and is attributed to Sri Bharati Krishna Tirtha Vidyaranya. One commentator attributes this to Sri Vidyaranya and Sri Brahmananda Bharati.
१४४.	वाक्यसुधाटीका Vakyasudha Tika	श्रीब्रह्मानन्दभारती Sri Brahmananda Bharati	" "	" "	Chow. (S.M., G.O.M.L., A. L., M.P.L., C. O.L., O.I.)	Also called Drik Drisya Viveka Vyakhya.
१४५.	वाक्यसुधाव्याख्या Vakyasudha Vyakhya	श्रीविश्वेश्वरः Sri Visweswara	ग्र G	अमु N.P.	S.M.	
१४६.	वाक्यसुधाटीका Vakyasudha Tika	श्रीभूमिदासभूपालः Sri Bhumidasa Bhupala	दे D	" "	S.M., G.O.M. L.	
१४७.	वाक्यसुधाटीका Vakyasudha Tika	अज्ञातम् Not Known	" "	" "	I.O., B.U.	The MS., is dated 788. This begins "Namo Ramaya Devaya". The author seems to be a desciple of one Sri Krishna "Krishnaya Gurave".
१४८.	वाक्यसुधाटीका Vakyasudha Tika	श्रीरामचन्द्रयतिः Sri Ramachandra yati	" "	" "	Ben. R.A.S., O.I.	
१४९.	वाक्यसुधाटीका Vakyasudha Tika	श्रीजगन्नाथः Sri Jagannatha	" "	" "	O.M.L.	MS., is dated 1737.
१५०.	वाक्यसुधाटीका Vakyasudha Tika	अज्ञातम् Not Known	" "	" "	G.O.M.L.	The name of the commentator is not known.
१५१.	वाक्यसुधाटीका Vakyasudha Tika	श्रीआत्मानन्दसरस्वती Sri Atmananda Saraswati	" "	मु P	Mentiond in I. O.L. catalogue Vol 2.	
१५२.	वाक्यार्थानुभय(व)प्रकरणम् Vakyarthanubhaya (va) Prakarana	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	ग्र G	अमु N.P.	P.U.S.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१५३. विज्ञाननौका Vijnananouka	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P. (S.M., I.O.)	A minor work also known as Svarupanusandhana. Each verse ends "Tadevaham Asmi". "तदेवाहमस्मि"
१५४. विज्ञाननौकाव्याख्या Vijnananouka Vyakhya	श्रीकुण्डः Sri Kunda	" "	अमु N.P.	O.I.	Commentary on 153.
१५५. विद्वत्सन्न्यासविधिः Vidvatsannyasa Vidhi	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	" "	" "	A.L.	
१५६. विवेकचूडामणिः Viveka Chudamani	" "	दे D	मु P	V.V.P., Ashtekar etc. This has been printed in many places in various scripts.	One of the most important of the minor works of Sri Sankara. One Harinatha Bhatta, disciple of Dravida Ratnaswami Sastri, has written a commentary on this and this has been printed in Banaras. This is also called Atmanatmavivekachudamani.
१५७. वेदान्तसदाचारप्रकरणम् Vedantasadacharaprakaranam	" ? " ?		अमु N.P.	A.L.	This is a work attributed to Sri Sankara. It is not clear if this is the same as Sadacharanusandhana printed by Ashtekar.
१५८. वेदान्तशतश्लोकी Vedanta Satasloki	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?		अमु N.P.	A.L.	
१५९. वेदान्त(तत्त्व)सारः Vedanta (Tatwa) Sara	" "	दे D	अमु N.P.	S.M.	There is another work called Vedanta Sara attributed to Sri Sankara which is said to be have been printed in Kavya Itihasasangraha, Vol. XIII. This contains 124 stanzas while S.M. contains 33 granthas.
१६०. वेदान्तशास्त्रप्रकरणम् Vedantasastra Prakarana	" "		" "	O.I.	
१६१. शतश्लोकी Satasloki	" "	दे D	मु P	V.V.P., (B.U., I.O., M.O.S.)	This is an important minor work of Sri Sankara in Sragdhara metre. This seems to be known also as Vedantasataka.
१६२. शतश्लोकीव्याख्या Satasloki Vyakhya	श्रीआनन्दगिरिः Sri Anandagiri	" "	" "	M.O.S.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१६३. शतश्लोकीव्याख्या Satasloki Vyakhya	अज्ञातम् Not Known		अमु N.P.	I.O., B.U.	
१६४. षट्पदी Shatpadi	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P.	It is not clear if this is the same 'Shatpadi' available in O. I. on which one Vaikunta Sastry has written a commentary, vide page 158 Vol. I, O. I.
१६५. सनत्सुजातीयभाष्यम् Sanatsujatiya Bhashya	" "	" "	" "	V.V.P., Chow. Ashtcker., (S. M., G.O.M.L., M.P.L., O.I., B.U., C.S.C.)	Bhashya by Sri Sankara on Sanatsujatiya, a portion of the Udyogaparva of Mahabharata when Sri Sanatsujata teaches philosophy to Dhritharashtra at the request of Vidura.
१६६. सनत्सुजातीयभाष्यम् Sanatsujatiya Bhashya	श्रीबिन्दुमाधवप्रसादः Sri Bindu Madhava Prasada		अमु N.P.	C.S.C.	This is included here as it is a commentary on Sanatsujatiya for which Sri Sankara has also written a Bhashya.
१६७. सर्ववेदान्तसिद्धान्तसारसंग्रहः Sarvavedantasiddhanta Sara Sangraha	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., (C.O.L., A.L., O.I.)	This is also attributed to one Sri Sadananda.
१६८. सर्वसिद्धान्तसंग्रहः Sarvasiddhanta Sangraha	" "	म M	अमु N.P.	M.P.L., C.O.L. G.O.M.L., A.L.	This is attributed to Sri Sankara and contains the conclusions of the various systems of philosophy prevalent during his time. There is another work of this name attributed to one Sri Raghavananda which has been printed in T. S. S. as No. 52.
१६९. सर्वसिद्धान्तसंग्रहव्याख्या Sarvasiddhanta Sangraha-Vyakhya	श्रीशेषगोविन्दः Sri Seshagovinda	" "	" "	G.O.M.L.	The author who is a disciple of one Sri Madhusudana says that Uttara-Mimamsa contains 8 Adhyayas, Devata Kanda 4 Adhyayas and Jnana Kanda 4 Adhyayas and that Sri Govindabhagavatpada has written a commentary on the Devata Kanda.
१७०. सहजाष्टकम् Sahajashtaka	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	दे D	मु P	S.M.	This is printed at pages 5471 to 5473 of S.M. Catalogue.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१७१.	स्वरूपनिरूपणम् Svarupa Nirupana	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	दे D	अमु N.P.	I.O.	This work is attributed to Sri Sankara and begins 'अनात्मभूतदेहदम् आत्मबुद्धिषु देहिनम्' (?)
१७२.	स्वरूपानुसन्धानस्तोत्रम् Svarupanusandhana Stotra	" "	ग्र G	" "	A.L.	
१७३.	स्वात्मनिरूपणम् Svatmanirupana	" "	दे D	मु P	V.V.P., (S.M. G.O.M.L., A. L., O.I., B.U.)	This is a familiar work of Sri Sankara and consists of 126 Arya verses. This is called as वेदान्तोदय, बोधोदय, अनुभूतिरत्नावलि and Atmanirupana. This is also known as Svatmaprakasika and Svatmananda Prakasika. This begins "श्रीगुरुचरणद्वन्द्वं वन्देऽहं मथितदुस्सहद्वन्द्वम्"
१७४.	वेदान्तार्या सव्याख्या Vedantarya-Savyakhya	श्रीसच्चिदानन्दसरस्वती (व्याख्याता) Sri Sachidananda Saraswati (Commentator)		अमु N.P.	O.I., A.L.	Commentary on Svatmanirupana which is also called as said above.
१७५.	स्वात्मपूजा Svatmapuja	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., (S.M., A.L., O.I.)	This is also known as Nirgunamanasika Puja.
१७६.	स्वानुभवप्रकरणम् Svanubhava Prakarana	" "	ते Te	अमु N.P.	G.O.M.L.	
१७७.	हरिमीडेस्तोत्रम् Harimide Stotra	" "	दे D	मु P	V.V.P.	43 verses in praise of Vishnu. It deals with Advaita philosophy.
१७८.	हरिमीडेटीका Harimide Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	अमु N.P.	B.U., I.O., A.L.	
१७९.	हरिमीडेव्याख्या-हरितत्त्वमुक्ताफलम् Harimide Vyakhya-Hari Tatwa Muktapala	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati	" "	मु P	S.B.D., (G.O. M.L., C.O.L., A.L., S.M.)	Commentary on 177.
१८०.	हरिमीडेव्याख्या-लघुदीपिका Harimide Vyakhya-Laghudipika	अज्ञातम् Not Known	ग्र G	अमु N.P.	P.U.S.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१८१.	हरिमीडेस्तुतिव्याख्या Harimide Stuti Vyakhya	अज्ञातम् Not known.	दे D	अमु N.P.	G.O.M.L.	
१८२.	हस्तामलकीभाष्यम् Hastamalaki Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., N.S.P., (S.M., O.I., M. P.L., I.O.)	Bhashya by Sri Sankara on a set of 13 slokas attributed to Sri Hastamalaka, a disciple of Sri Sankara. Sri Hastamalaka was born in Srivalli. He never spoke from the time of his birth. When Sri Sankara visited those parts, his parents brought him to Sri Sankara who asked him who he was. The boy then began to speak and verses came out of his mouth beginning "Naham Manushyo ... Nijabodharupaha".
१८३.	हस्तामलकस्तोत्रव्याख्या Hastamalakastotra Vyakhya	श्रीस्वयंप्रकाशमुनिः Sri Swayamprakasa Muni	" "	अमु N.P.	G.O.M.L., C. S.C., S.M.	A commentary on Hastamalaka Stotra.
१८४.	हस्तामलकस्तोत्रव्याख्या Hastamalakastotra Vyakhya	श्रीआनन्दप्रकाशभट्टारकः Sri Anandaprakasa Bhattaraka	म M	" "	G.O.M.L.	Do.
१८५.	हस्तामलकश्लोकव्याख्या Hastamalakasloka Vyakhya	अज्ञातम् Not Known	दे D	" "	G.O.M.L.	

Nos. 183 to 185 are included herein because they are also commentaries on Hastamalakiya for which Sri Sankara has written a Bhashya. The P. U. S. M. L. mentions a work called Vedantasara Sangraha with Hastamalakiya Bhashya. It is not clear if these are two different works or if one is the commentary on the other.

Besides the works mentioned above (1) One Sri Ramachandrananda Saraswati has writtten a commentary on Atmajnanopadesa Vidhi vide 3 G. 67 Ben. R. A. S. (2) One Sri Swami Nityananda Saraswati is said to have written a commentary on Advaita Pancharatna called Advaita Pancharatna Vivriti or Nirvanapanchaka Vivriti. This is said to be have been printed. (3) One Sri Nityanandanuchara is said to have written a vivarana on Aparokshanubhuti, vide C.P. and B. Cat. (4) C.P. and B. also mentions a work called Samskara Bhashya by Sri Sankara. (5.) P. U. S. M. L. mentions a work called Siddhanta Panchaka Savyakhya, the text being attributed to Sri Sankara and the Vyakhya to one Sri Vimala Budhakara. (6.) A. L. mentions a work called Panchasloki Vyakhya as a work of Sri Sankara. (7.) I. O. Vol. 4 mentions a Panchikarana with 6 commentaries and a commentary called Advaitagama Hridaya on Panchikarana by one Sri Satyananda Saraswati. (8.) A. L. mentions two works called Mahavakyopadesa and Mahavakyopadesa Labhaprakarana as the works of Sri Sankara. (9.) A. L. also mentions one Patanjali Yogasutra Bhashya Vivarana as the work of Sri Sankara. (10.) Bori contains a work called Tatvabodha attributed to Sri Sankara.

अद्वैतप्रकरणग्रन्थाः

Advaita Prakaranagranthas

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१.	अखण्डात्मप्रकाशिका Akhandatmaprakasika	श्रीगोपालानन्दसरस्वती Sri Gopalananda Saraswati	ते Te	अमु N.P.	G.O.M.L.	An elementary treatise on Advaita.
२.	अज्ञानध्वान्तचण्डभास्करः Ajnanadhvanta Chanda Bhaskara	श्रीअमरेशशास्त्री Sri Amaresa Sastri	" "	" "	A.L.	A short treatise explaining "Tatvamasi".
३.	अज्ञानस्वरूपम् Ajnanaswarupa	अज्ञातम् Not Known	ग्र G	" "	G.O.M.L. (Incomplete)	
४.	अद्वैतग्रन्थाः Advaitagranthas	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	" "	A.L.	Probably a collection of Dikshita's Advaitic works.
५.	अद्वैतचन्द्रिका Advaitachandrika	श्रीसुदर्शनाचार्यः Sri Sudarsanacharya	" "	मु P	S.B.D,	A good work on Sri Sankara's philosophy.
६.	अद्वैतचिन्तामणिः Advaitachintamani	श्रीसुन्दरेशः Sri Sundaresa	ग्र G	अमु N.P.	G.O.M.L.	A work reflecting Dvaita and supporting Advaita, also known as Vedantanyayasangraha.
७.	अद्वैतचिन्तामणिः Advaitachintamani	श्रीरंगोजीभट्टः Sri Rangoji Bhatta	दे D	मु P	Chow.	Rangoji Bhatta is the brother's son and disciple of Bhattoji Dikshita. This is an attack on Madhvaism.
८.	अद्वैतचिन्तामणिः Advaitachintamani	श्रीदेवः Sri Dava	"	अमु N.P.	O.I. (Incomplete)	
९.	अद्वैतचूडामणिः Advaitachudamani	अज्ञातम् Not Known	ग्र G	" "	A.L.	This is attributed to one Chidghanananda Sishya.
१०.	अद्वैतजलजातम् Advaitajalajata	श्रीपाण्डुरङ्गः Sri Panduranga	दे D	" "	O.I.	
११.	अद्वैततत्त्वदीपः Advaita Tatvadipa	श्रीनित्यानन्दः Sri Nityananda	ग्र G	" "	S.M. (Incomplete)	Explains the meaning of "Tatvamasi".

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२.	अद्वैततरणिः Advaitatarani	श्रीनटेशार्यः Sri Natesarya	दे D	मु P	B.P.	The author's Guru Sri Ramasubba Sastri of Tiruvanallur wrote a work "Chandrika Khandanam" criticising Vyasaraya's Tatparya Chandrika. One Venkataramacharya wrote a work called Chandrika Prakasa Prastava. Advaita Tarani is a reply to this Chandrika Prakasa Prastava.
१३.	अद्वैततत्त्वप्रबोधनम् Advaita Tatvaprabodha	श्रीसाधुशान्तिचित्तः Sri Sadhusantichitta	" "	" "	A printed copy said to be available at the S. M. library.	
१४.	अद्वैतदर्पणः Advaitadarpana	अज्ञातम् Not Known	" "	अमु N.P.	O.I., P.U.S.M.L.	
१५.	अद्वैतदर्पणव्याख्या Advaitadarpana Vyakhya	श्रीभजनानन्दः Sri Bhajanananda	" "	" "	"	The commentary is called Bhavaprakasika.
१६.	अद्वैतदीपिका Advaitadipika	श्रीनरसिंहाश्रमी Sri Narasimhasrami	" "	मु P	Chow. (O.I., G.O.M.L., I.O., A.L., C.O.L., M.O.L., S.M.)	An important work on Advaita.
१७.	अद्वैतदीपिकाविवरणम् Advaitadipika Vivarana	श्रीनारायणाश्रमी Sri Narayanasrami	दे D	मु P	Chow.	Commentary on the above. This is also called Anandadipika. Besides this commentary, the Catalagus Catalagorum mentions two other tikas on Advaitadipika by Sadananda and Sundarayaji.
१८.	अद्वैतदीपिका Advaitadipika	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	" "	" "	Sri Anantakrishna Sastri, Nurani, South Malabar.	This is a reply to Venkataramacharya's Chandrika Prakasa Prastava and Uttaradi Mutt Swami's Chandrika Mandana, both replies to Sri Ramasubba Sastri's Chandrika Khandana, criticising Vyasaraya's Chandrika.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१९.	अद्वैतदीपिका Advaitadipika	श्रीकामाक्षी Sri Kamakshi	दे D	मु P	It is not clear where it is available now.	The author was a native of Mayavaram in the Madras State. Probably the book may be available in Mayavaram.
२०.	अद्वैतदीपिका Advaitadipika	श्रीगोपालशास्त्री Sri Gopala Sastri	" "	" "	Said to be printed in Banaras.	
२१.	अद्वैतनवनीतम् Advaitanavanita	श्रीकृष्णावधूतः Sri Krishnavadhuta	" "	अमु N.P.	G.O.M.L.	This gives in brief the essence of Advaita.
२२.	अद्वैतनिर्णयः Advaitanirnaya	श्रीअच्युतमुनिः Sri Achyutamuni	" "	" "	"	Do. C. C. mentions another Advaitanirnaya by Sri Appayya Dikshita, probably a mistake for Sivadvaita Nirnaya.
२३.	अद्वैतप्रकाशः Advaitaprakasa	श्रीदुर्गाप्रसादयतिः Sri Durgaprasada Yati	" "	" "	"	C. C. mentions two other Advaitaprakasas, one by Sri Ramananda Yati mentioned in his Yatharthamanjari and the other by Sri Vasudeva Gnana mentioned in his Kaivalyaratna.
२४.	अद्वैतबोधप्रकरणम् Advaitabodhaprakarana	अज्ञातम् Not Known	ग्र G	" "	"	

A short treatise in the form of questions and answers between pupil and teacher. It is not clear if this is the same as Advaita Bodha Dipika by a pupil of Chidambara Brahma Yogindra and Advaita Bodha by Ghnanasyama whose brother became a Sannsyasi under the name Chidambaraguru.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२५.	अद्वैतबोधामृतम् Advaitabodhamrita	अज्ञातम् Not Known	दे D	अमु N.P.	C.O.L.	This seems to be a commentary on some other work.
२६.	अद्वैतब्रह्मतत्त्वप्रकाशिका Advaitabrahmatatva Prakasika	श्रीवीरराघवयज्वा Sri Viraraghava Yajva	ते Te	मु P	V.P. Nellore.	
२७.	अद्वैतब्रह्मसिद्धिः Advaitabrahmasiddhi	श्रीसदानन्दः Sri Sadananda	दे D	" "	C.U. (Ben.R.A.S., O.I.)	

A very good work criticising the systems of Jains, Charvakas, Yogacharas, Naiyayikas, etc. and establishing Advaita. A study of this book will make one not only well versed in Advaita but will also make him understand clearly all the other systems.

	ग्रन्थनामानि	ग्रन्थकर्तनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२८.	अद्वैतब्रह्मसिद्धिव्याख्यारत्नम् Advaitabrahmasiddhi Vyakhyaratna	श्रीआनन्दपूर्णमुनीन्द्रः Sri Anandapurna Munindra	दे D	अमु N.P.	Ben. R.A.S.	There seems to be another commentary on Advaita Brahmasiddhi called Advaita Brahmasiddhi Viniyoga Sangraha (vide C.C.).
२९.	अद्वैतमकरन्दः-सटीकः Advaitamakaranda Satika	श्रीलक्ष्मीधरः Sri Lakshmidhara	" "	मु P	V.V.P. (B.U., I.O., O.I., G. O.M.L., C.O. L., M.P.L., A. L., S.M.)	A brief treatise in support of Advaita. The author himself seems to have written a brief tika. This is also printed at Vasumati Press, Madras.
३०.	अद्वैतमकरन्दव्याख्या-रसाभिव्यञ्जिका Advaitamakarandavyakhya-Rasabhivyanjika	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati	" "	" "	V.V.P.	The C.C. mentions six other commentaries on Advaitamakaranda.
३१.	अद्वैतमकरन्दः Advaitamakaranda	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	" "	अमु N.P.	S.S.M.	There is a commentary called Vijnana Dipika in S.S. Mutt, Kumbakonam on Advaitamakaranda.
३२.	अद्वैतमार्ताण्डः Advaita Martanda	श्रीब्रह्मानन्दतीर्थः Sri Brahmananda Tirtha	" "	मु P	It is not clear where the book is available now.	It is not clear if it refers to Lakshmidhara's or Sadasiva Brahmendra's Advaita Makaranda.
३३.	अद्वैतमार्ताण्डः Advaita Martanda	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे D	मु P	V.P. Calcutta.	This is a reply to Vyasasiddhanta Martanda which is itself a criticism on Ayyanna Dikshita's Vyasa Tatparya Nirnaya.
३४.	अद्वैतमुक्ताकलापः Advaitamuktakalapa	अज्ञातम् Not Known	ते Te	मु P	Kavi Ranjen Press (?) Vidya Vilas Press, Madras. (I.O.)	This seems to be a compilation.
३५.	अद्वैतमुक्तासरः Advaitamuktasara	श्रीलोकनाथः Sri Lokanatha	दे D	अमु N.P.	G.O.M.L.,C. O.L.	A short work criticising Ramanuja's and Madhva's systems. The author is the great grandson of Narasimhasrami of Alangudi.
३६.	अद्वैतमुक्तासरव्याख्या-कान्तिः Advaitamuktasara Vyakhya-Kanti	" "	" "	" "	G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३७. अद्वैतरत्नम् (अभेदरत्नम्) Advaitaratna (Abhedaratna)	श्रीमल्लनाराध्यः Sri Mallanaradhya	दे D	अमु N.P.	G.O.M.L.	
३८. अद्वैतरत्नदीपिकाव्याख्या Advaitaratnadipika Vyakhya	अज्ञातम् Not Known	" "	" "	G.O.M.L.	Neither the name of the author nor the commentator is found.
३९. अद्वैतरत्नप्रकाशः Advaitaratna Prakasa	श्रीअमरेश्वरशास्त्री Sri Amareswara Sastri	ते Te	" "	M.S.L.	
४०. अद्वैतरत्नप्रकाशिका Advaitaratna Prakasika	अज्ञातम् Not Known	" "	" "	G.O.M.L.	It is not clear if this is the same as Advaitaratna, Prakasa (542), Maharaja's Palace Library, Trivandrum, where it is said that Advaitaratna is the text by Sri Nrisimhasrami and that the commentary (prakasa) is by one who seems to be a disciple of Sri Vasudevendra.
४१. अद्वैतरत्नरक्षणम् Advaitaratnarakshana	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे D	मु P	N.S.P.	An important work on Advaita treating of Paramarthika Satya, Vyavaharika Satya and Pratibhasika Satya.
४२. अद्वैतरत्नाकरः Advaitaratnakara	श्रीअनन्तभट्टः Sri Ananta Bhatta	दे D	अमु N.P.	A.S.L.	
४३. अद्वैतमुकुरः Advaita Mukura	श्रीरङ्गराजाध्वरी Sri Rangarajadhvari	" "	" "	O.I.	It is not clear if this is the same as Advaitavidya Mukura by Sri Rangarajadhvari.
४४. अद्वैतविद्याविनोदः Advaitavidya Vinoda	श्रीअच्युतशर्ममोदकः Sri Achyutasarma Modaka		" "	O.I.	
४५. अद्वैतविवेकः Advaitaviveka	अज्ञातम् Not Known		" "	O.I.	It is not clear if this is the same as Advaita Viveka by one Asadhara Bhatta on which one Ramakrishna has written a commentary.
४६. अद्वैतवेदान्तरहस्यकारिकावली Advaitavedantarahasyaka i-kavali	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	
४७. अद्वैतवेदान्तविषयः Advaitavedantavishaya	" "	" "	" "	G.O.M.L. (Incomplete)	

	न्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४८.	अद्वैतशतकम् Advaitasataka	अज्ञातम् Not Known	म M	अमु N.P.	C.O.L., I.O., S.S.M., M.P.L.	This is a short treatise on Advaita and begins "Pranamya Paramatmanam".
४९.	अद्वैतशास्त्रसारोद्धारः Advaitasastrasaroddhara	श्रीरङ्गोजीभट्टः Sri Rangoji Bhatta		" "	S.B.L.	
५०.	अद्वैतशास्त्रार्थविचारः Advaitasastrartha Vichara	श्रीहरियशश्शर्मा Sri Hariyasas Sarma	दे D	अमु N.P.	P.U.S.M.L.	
५१.	अद्वैतश्रुतिभेदनिरासः Advaitasrutibhedanirasa	अज्ञातम् Not Known	" "	" "	G.O.M.L.	Supports Advaita interpretation and criticises Dvaita interpretation of the Srutis.
५२.	अद्वैतसंग्रहः Advaitasangraha	श्रीरामः Sri Rama	म M	" "	M.P.L., C.O. L., A.L.	This is of much use to those who want to acquire an elementary knowedge of Advaita.
५३.	अद्वैतसाम्राज्यम् Advaitasamrajya	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	दे D	मु P	S.B.D. (O.I.)	A work in refutation of Advaita.
५४.	अद्वैतसारः Advaitasara	अज्ञातम् Not Known	" "	" "	A printed copy is available in S.M.	
५५.	अद्वैतसिद्धाञ्जनम् Advaitasiddhanjana	" "	" "	अमु N.P.	G.O.M.L. (Incomplete)	A criticism of Sri Bhashya of Sri Ramanuja. Contains only the first pada of the first Adhyaya.
५६.	अद्वैतसिद्धान्तचन्द्रिका Advaitasiddhanta Chandrika	श्रीचन्द्रिकाचार्यः Sri Chandrikacharya	" "	मु P	S.V.P. Kumbakonam and O. P. Madras.	The book is in the form of questions and answers and is said to be a very learned composition. The author himself has written a commentary on this called "Amritarasajhari". This is also called Advaita Siddhanta Guruchandrika.
५७.	अद्वैतसिद्धान्तविजयः Advaitasiddhanta Vijaya	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
५८.	अद्वैतसिद्धान्तविजयव्याख्या Advaitasiddhantavijaya Vyakhya	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
५९.	अद्वैतसिद्धान्तविद्योतना Advaitasiddhanta Vidyotana	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	दे D	मु P		Chow. (B.O.R.I., A.L., G.O.M.L.)	This work refutes the Nyaya School. This is regarded as one of the best works of Brahmananda.
६०.	अद्वैतसिद्धान्तवैजयन्ती Advaitasiddhanta Vaijayanti	श्रीत्र्यम्बकशास्त्री Sri Tryambaka Sastri	" "	" "		V.V.P. (G.O.M.L., O.I., P.U.S.M.L.)	
६१.	अद्वैतसिद्धान्तसंक्षेपः Advaitasiddhanta Sankshepa	अज्ञातम् Not Known	ग्र G		अमु N.P.	G.O.M.L.	This is also called Advaitavedanta Sankshepa.
६२.	अद्वैतसिद्धान्तसारसंग्रहः Advaitasiddhantasara Sangraha	श्रीनारायणाश्रमी Sri Narayanasrami	दे D	मु P		S.B.D. (S.M.)	
६३.	अद्वैतसिद्धान्तसूत्रमुक्तावलिः Advaitasiddhantasutra Muktavali	अज्ञातम् Not Known	ग्र G		अमु N.P.	G.O.M.L.	
६४.	अद्वैतसिद्धिः Advaitasiddhi	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे D	मु P		G.P., N.S.P., S.V.P.	This is one of the most important works in Advaitavedanta. This gives a crushing reply to Vyasaraya's Nyayamrita.
६५.	अद्वैतसिद्धिव्याख्या-गुरुचन्द्रिका Advaitasiddhivyakhya-Guru-chandrika	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	" "	" "		M.S.S. (M.U., A.L., G.O.L.)	This is a commentary on Advaitasiddhi. The author in his other work Laghu chandrika says: "विस्तरस्तु गुरुचन्द्रिकायां द्रष्टव्यः". The author says that his Guru Sri Sivaramayogi is the real author of the two chandrikas and that he is only the scribe.
६६.	अद्वैतसिद्धिव्याख्या-लघुचन्द्रिका Advaitasiddhivyakhyya-Laghu-chandrika	" "	" "	" "		N.S.P.	Commentary on Advaitasiddhi.

One Vyasarayayati wrote Nyayamrita criticising Advaita. Madhusudhana wrote Advaitasiddhi as a reply to this Nyayamrita. One Ramacharya wrote a commentary called Tarangini on Nyayamrita criticising Madhusudhana. To this Brahmananda Saraswati replied in his Chandrika. Vanamali Misra again criticised Brahmananda's Chandrika in his (Tarangini) Saurabha. Another work Nyaya Bhaskara was written criticising Brahmananda. This Nyaya Bhaskara was criticised by Tyagarajamakhi (Raju Sastri of Mannargudi in his Nyayendusekhara).

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपि:	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६७.	अद्वैतसिद्धिव्याख्या-सिद्धिव्याख्या Advaitasiddhivyakha-Siddhi-vyakhya	श्रीबलभद्रः Sri Balabhadra	दे D	मु P	N.S.P.	This is a commentary on Advaitasiddhi and attempts to refute Tarangini. Madhavananda Saraswati says in his Siddhantabindu that it was written for Balabhadra who was his Sishya.
६८.	लघुचन्द्रिकाव्याख्या Laghuchandrika Vyakhya	श्रीविट्ठलेशोपाध्यायः Sri Vittalesopadhyaya	" "	" "	N.S.P.	A very good commentary on Laghuchandrika, specially criticising Vanamala Misra's Tarangini Saurabha.
६९.	अद्वैतसिद्धिसिद्धान्तसारः Advaitasiddhi Siddhantasara	श्रीसदानन्दव्यासः Sri Sadananda Vyasa	" "	" "	Chow.	The author himself has written a commentary on this. Both have been published in Chowkhamba. He says he has written this for the use of those who cannot understand Advaitasiddhi.
७०.	अद्वैतसिद्धिरत्नम् Advaitasiddhi Ratna	अज्ञातम् Not Known	ग्र G	अमु N.P.	A.L.	A critical discussion of the second definition of Mithyatva in Advaitasiddhi.

Sri Purushottama Saraswati author of Bindusandipana, a commentary on Sri Madhusudhana Saraswati's Siddhantabindu, seems to have written a commentary on Advaitasiddhi called Siddhi Sadhaka, vide pages 20 and 70 of Siddhantabindu with Bindhusandipana, Gaekwad Oriental Series. But no manuscript even of this is available. P.U.S.M.L. mentions a work called Advaitasiddhi Sarachandrika. It is not clear if this refers to Advaitasiddhi, Laghu Chandrika or Siddhantasara. There is a book called Advaitasiddhi Upanyasa in the R.A.S. Bengal. It seems to be a rather independent work.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपि:	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७१.	अद्वैतसुधा Advaitasudha	श्रीनारायणसरस्वती Sri Narayana Saraswati	दे D	मु P	L.V.P., (Bombay) (S.B., O.I.)	It is not clear if this is the same as Advaitabrahmasudha, O.I.
७२.	अद्वैतसुधासिन्धुः Advaitasudha Sindhu	श्रीकृष्णशर्मा Sri Krishna Sarma		अमु N.P.	O.I.	It is not clear if this is a commentary on Advaitasudha.
७३.	अद्वैतस्तवः-सव्याख्यः Advaitastava-Savyakhya	श्रीरघुनाथसूरिः Sri Raghunatha Suri	दे D	मु P	C.P.P.	A work refuting the doctrines of Dvaita. One Panduranga Sastri has written a commentary called Jnananjana Salaka.



Vasudeva Abhyankar

Vasudeva Abhyankar belongs to Maharashtra. He was the editor of many ofthe books published by the Anandasram, Poona. He has written 'Advaitamoda' wherein he discusses the interpretation of Sri Sankara and Sri Ramanuja and concludes that Sankara's interpretation is the correct one. This is a useful work for a comparative study of both the systems.



Upanishad

Brahmendara Swami

The Present Head of the Upanishad Brahmendra Mutt, Kancheepuram



Viswa Vikhyatha Karapatraji

Founder, Dharma Sangha Rama Rajya Parished, Kasi.



Kaladi Venkatachala Sastri

Kaladi Venkatachala Sastri belongs to Palghat. He is a scholar in Vedanta and has contributed an article in Advaita Sabha Golden Jubilee Volume, on **Advaitananda Swarupa.**



S. Subramania Sastri

Sri S. Subramania Sastri was born in Pranthiyankarai in Tanjore District. After studying Sahitya and Vedanta under Sri Sivaramendra Saraswathi, he studied Nyaya under Sami Sastri of Vishnupuram. He completed Nyaya under Venkatesa Sastriar of Bangalore and Mimamsa under Vaidyanatha Sastri of Bangalore. He completed his study of Vedanta under Venkatesa Sastri of Bangalore. He was the Advaita Sabha Pandit from 1942 to 1948. He is the editor of "Brahma Vidya" the journal of the Kumbakonam Adviata Sabha. He has contributed many articles to Advaita Sabha Golden Jubilee Number and other Journals and also edited and published Bhatta Dipika with the commentary; Prabhavathi, Vedanta Kaumudi Brahma Sutra Sankara Bhasya with Tippani, Brahma Sutra Bhasya Vyakyas Advaita Bhushana and Subodhini of Bodhendra and Narayana Tirtha, Nyayaratna Dipawali, Abhoga of Lakshmi Nrisimha, Nyayendu Sekhara, Pramanamala and Padartha Tatwa Vivarana. He is now the lecturuer in Sanskrit in the University of Madras.



Mandalika Venkata Sastri

Sri Mandalika Venkata Sastri is a native of Batnavalli in East Godavari Dt., Andhra Pradesh. He is a great scholar in Nyaya and Vedanta. He was teaching Nyaya and Vedanta in Nellore, Masulipatam and Elluru. He has written learned articles in the Advaita Sabha Golden Jubilee Volume on Advaita in Bhagavata and on Bhagavat Gita.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७४. अद्वैतानुभवप्रकाशः Advaitanubhava Prakasa	अज्ञातम् Not Known	दे	अमु N.P.	S.C.C. (It is not clear if this has been printed in N.S.P.)	S.B.D. mentions an Advaitanubhava Prakasa by one Raghavanandaji. It is not clear if it is the same as this work.
७५. अद्वैतानुभवोल्लासः Advaitanubhavollasa	श्रीसुब्रह्मण्येन्द्रः Sri Subrahmanyendra	ते Te	अमु N.P.	G.O.M.L.	
७६. अद्वैतानुभूतिः Advaitanubhuti	अज्ञातम् Not Known	दे D	" "	O.M.L., O.I.	It is not clear if this is Sri Sankara's work.
७७. अद्वैतानुभूत्यष्टकम् Advaitanubhutyashtaka	श्रीजीवन्मुक्तभिक्षुः Sri Jivanmukta Bhikshu	" "	मु P	Mentioned in I.O. cat. vol 1.	The author himself seems to have written a commentary called Bhavartha Dipika.
७८. अद्वैतानुसन्धानम् Advaitanusandhana	श्रीरामब्रह्मेन्द्रशिष्यः Sri Ramabrahmendra Sishya	" "	" "	S.M.	
७९. अद्वैतामृतम् Advaitamrita	श्रीजगन्नाथसरस्वती Sri Jagannatha Saraswati	" "	" "	J.P. (I.O., O.I. S.M.)	An allegorical work describing the wanderings of Chittavrithi (described as a woman) in search of salvation which she finds by following the instructions of her brother Viveka. The author himself seems to have written a commentary on this (B.O.R.I).
८०. अद्वैतामृतसारकम् Advaitamrita Saraka	श्रीआदिनारायणः Sri Adinarayana	" "	अमु N.P.	G.O.L.	
८१. अद्वैतामोदः Advaitamoda	श्रीवासुदेवाभयङ्करशास्त्री Sri Vasudevabhayankara Sastri	" "	मु P	An.	The author discusses Mayavada, Paramarthavada and other vadas according to the views of Sri Sankara and Ramanuja and concludes that Sri Sankara's interpretation is correct. This is very very useful for making a comparative study of both the systems. One Viraraghavachari has written a reply to this called Pramartha Prakasika.
८२. अधिष्ठानविवेकः Adhishtana Viveka	श्रीपूर्णप्रकाशानन्दसरस्वती Sri Purnaprakasananda Saraswati	ते Te	अमु N.P.	A.L.	A treatise dealing with super-imposition of appearance.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८३.	अध्यात्मप्रकरणम् Adhyatma Prakarana	अज्ञातम् Not Known	दे D	अमु N.P.	O.I.	
८४.	अध्यात्मवासुदेवः Adhyatma Vasudeva	श्रीरमणीदासः Sri Ramanidasa	" "	" "	Ben. R.A.S.	This is said to be an Advaitic work.
८५.	अध्यारोपः Adhyaropa	श्रीवासुदेवशिष्यः Sri Vasudeva Sishya	ते Te	" "	S..M., G.O.M. L.(Incomplete)	
८६.	अध्यारोपप्रकरणम् Adhyaropa Prakarana	अज्ञातम् Not Known	ग्र G	" "	G.O.M.L., O. I., A.L.	It is not clear if this is the same as Adhyatma Prakarana No.D.16075 G.O.M.L.
८७.	अनिर्वचनीयख्यातिसिद्धिः Anirvachaniyakhyati Siddhi	" "	ते Te	" "	S.M.	
८८.	अनुबन्धचतुष्टयम् Anubandhachatushtaya	" "	दे D	" "	A.L.	
८९.	अनुभवपञ्चकम् Anubhavapanchaka	" "	" "	" "	A.L.	
९०.	अनुभवपञ्चविंशतिः Anubhava Panchavimsati	" "	" "	मु P	S.M. (This is prined in S.M. catalouge vol. 13)	Expresses the experiences of one who realises that he is one with the Brahman.
९१.	अनुभवविलासः Anubhavavilasa	श्रीहरिहरपरमहंसः Sri Harihara Paramahamsa	दे D	अमु N.P.	G.O.M.L.	The author describes the experiences in his realisation of Brahman. This is in the form of a Guru's teaching to his Sishya.
९२.	अनुभवसोपानम् Anubhavasopana	अज्ञातम् Not Known	ते Te	मु P	S.M. (This is printed in vol. 13 of the S.M. catalouge)	This describes the various states one has to pass through to reach Brahman.
९३.	अनुभववेदान्तविषयः Anubhava Vedantavishaya	" "	" "	अमु N.P.	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
९४.	अनुभवामृतम् Anubhavamrita	श्रीबालकृष्णब्रह्मानन्दयोगी Sri Balakrishna Brahmananda Yogi	दे D	अमु N.P.	A.L.	
९५.	अनुभवोल्लासः Anubhavollasa	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	It is not clear if this is the same as Advaitanubhavollasa by Subrahmanya. There is another Anubhavollasa in A.L. Is this the same ?
९६.	अनुभूतिरत्नमाला Anubhuti Ratnamala	" "	ग्र G	" "	A.L.	Seems to be the same as verses 103 to 150 of Sri Sadasivabrahmendra's Bodhodaya.
९७.	अनुवेदान्तम् Anuvedanta	श्रीरामाशास्त्री Sri Rama Sastri	दे D	" "	A.L.	
९८.	अपवादप्रकरणम् Apavada Prakarana	अज्ञातम् Not Known	" "	" "	A.L.	
९९.	अमनस्कम् Amanaska	अज्ञातम् Not Known	" "	" "	B.U.,I.O.	This is also called Svayambodha.
१००.	अवधूतगीता Avadhutagita	श्रीदत्तात्रेयः Sri Dattatreya	" "	मु P	Ashteker, (G. O.M.L., M.P. L., C.O.L.,A.L.	This is a short exposition in 7 prakaranas in the form of a dialogue between Sri Dattatreya and Goraksha. This is also called Jivanmukti Gita, Jivanmukti Lakshana and Adbhuta Gita.
१०१.	अवधूतगीताटीका Avadhutagita Tika	श्रीपरमानन्दतीर्थः Sri Paramananda Tirtha	" "	अमु N.P.	A.L., G.O.M. L.	C.C. mentions commentaries on Avadhutagita by Bhasurananda, Sadananda and Svayamprakasa. It is not clear if Avadhuta Grantha mentioned in A.L. and P.U.S.M.L. is the same as Avadhutagita ?
१०२.	अवधूतसम्प्रदायपञ्चरत्नावलिः Avadhuta Sampradayapancharatnavali	श्रीशुकानन्दयोगीन्द्रः Sri Sukananda Yogindra	ते Te	" "	I.O.	This describes the state of an Avadhuta.
१०३.	अवधूताष्टकम् Avadhutashtaka	अज्ञातम् Not Known	ग्र G	" "	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१०४.	अवस्थात्रयोल्लासः Avasthatrayollasa	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
१०५.	अविमुक्तनिरुक्तिसारः Avimuktanirukti Sara	" "	दे D	" "	Bom. R.A.S. (Incomplete)	This is a Vedantic work on the efficacy of Banares for giving salvation. This is based on Jabalopanishad. This has a commentary by an unknown author.
१०६.	अष्टावक्रगीता Ashtavakragita	श्रीअष्टावक्रः Sri Ashtavakra	" "	मु P	Ashteker (Ben. R.A.S., I.O., M.P.L., S.M., G.O.M.L.)	This is also called Adyatmapradipa and Avadhutanubhuti. This is in the form of a conversation between Ashtavakra and Janaka.
१०७.	अष्टावक्रगीताव्याख्या-दीपिका Ashtavakragita Vyakhya-Dipika	श्रीविश्वेश्वरः Sri Visweswara	दे D	अमु N.P.	I.O., Bom. R. A.S., M.P.L., Ben. R.A.S., G. O.M.L., A.L., S.M., B.U.	Purnananda Tirtha, Basurananda and Mukundamuni are said to have commentaries on Ashtavakra Gita.
१०८.	अष्टोत्तरसहस्रमहावाक्यरत्नावलिः Ashtotharasahasra Mahavakyaratnavali	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	ते Te	मु P		This is the same as Mahavakya Ratnavali by Ramchandrendra.
१०९	असङ्गात्मप्रकरणम् Asangatma Prakarana	श्रीशङ्करभारतीतीर्थः Sri Sankarabharati Tirtha	" "	अमु N.P.	S.M.	The author himself seems to have written a commentary on this.
११०.	असङ्गात्मविवरणम् Asangatma Vivarana	अज्ञातम् Not Known	" "	" "	G.O.M.L.	
१११.	अहमर्थविवेकः Ahamartha Viveka	" "	" "	" "	S.M. (Incomplete)	This is in the nature of a conversation between Siva and Suka. This may probably be part of some purana.
११२.	आचार्यकारिका Acharya Karika	श्रीउदयनाचार्यः Sri Udayanacharya	बं Be	" "	C.S.S.	This contains verses on Paramatma based on Nyaya philosophy. This is also called Kusumanjali. It is not clear if this is Advaitic.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
११३.	आत्मतत्त्वम् Atmatatwa	अज्ञातम् Not Known	दे D	मु P	S.M. (Printed in S.M. Cat. Vol. 13.)	
११४.	आत्मतत्त्वम् Atmatatwa	श्रीराघवः Sri Raghawa	,, ,,	अमु N.P.	B.U.	This is a refutation of Buddhish doctrines.
११५.	आत्मतत्त्वविचारः Atmatatwa Vichara	अज्ञातम् Not Known	,, ,,	अमु N.P.	O.I. (Incomplete)	
११६.	आत्मतत्त्वविवेकः Atmatatwa Viveka	श्रीउदयनाचार्यः Sri Udayanacharya	,, ,,	मु P	Chow.	This treats with the nature of the soul, but it is not clear if this can be classified as Advaita.
११७.	आत्मतत्त्वविवेकः Atmatatwa Viveka	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	It is not clear if this is the same as No. 112.
११८.	आत्मदर्शनयोगः Atmadarsanayoga	श्रीसच्चिदानन्दसरस्वती Sri Sachidananda Saraswati	दे D	मु P	I.O.	Printed at Ramakrishna Printing Press, Allahabad.
११९.	आत्मपञ्चकम् Atmapanchaka	श्रीनीलकण्ठः Sri Nilakanta	,, ,,	,, ,,	I.O.	
१२०.	आत्मपरीक्षा Atmapariksha	श्रीभास्करदीक्षितः Sri Bhaskara Dikshita	ग्र G	अमु N.P.	S.M., G.O.M.L.	This is also called Atmatatwa Pariksha. It is not clear if the author's father, Umamahesvara has written a work called Atmatatwapariksha.
१२१.	आत्मप्रकाशिका Atmaprakasika	श्रीनन्दरामतर्कवागीशः Sri Nandarama Tarkavagisa	बं Be	,, ,,	I.O., Ben. R.A.S.	One Kasiram is reported to have written a commentary on this. This is also called Atmatatwaprakasika.
१२२.	आत्मबोधः Atmabodha	श्रीईश्वरकृष्णः Sri Iswarakrishna	दे D	,, ,,	O.M.L.	
१२३.	आत्मबोधप्रकरणम् Atmabodha Prakarana	अज्ञातम् Not Known	म M	अमु N.P.	G.O.L.	This is a compendium of philosophical maxims.
१२४.	आत्मविद्याविलासः Atmavidya Vilasa	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	मु P	V.V.P.	This describes the state of one who has realised Brahman.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२५.	आत्मविवेकः Atma Viveka	अज्ञातम् Not Known	दे D	अमु N.P.	I.O.	
१२६.	आत्मविवेचनिका Atma Vivechanika	श्रीकुबेरानन्दः Sri Kuberananda		" "	O.I.	
१२७.	आत्मषट्कदीपिका Atmashatka Dipika	अज्ञातम् Not Known	दे D	" "	C.S.C.	
१२८.	आत्मानात्मपञ्चकोशविवेकः Atmanatma Panchakosa Viveka	" "	" " "	" " "	S.M. (Incomplete)	
१२९.	आत्मानात्मविवेचनम् Atmanatma Vivechana	श्रीमहेश्वरानन्दसरस्वती Sri Maheswarananda Saraswati	" "	" "	G.O.M.L.	
१३०.	आत्मानुभवः Atmanubhava	श्रीबालशास्त्री गार्डे Sri Balasastri Garde	दे D	अमु N.P.	O.M.L.	
१३१.	आत्मानुसन्धानम् Atmanusandhana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	" "	मु P	V.V.P., S.M. (Cat. Vol. 13)	
१३२.	आत्मार्कबोधःव्याख्यासहितः Atmarkabodha Vyakhya-sahita	श्रीगोविन्दभट्टः Sri Govindabhatta	" "	अमु N.P.	Bom. R.A.S.	The author himself has written a commentary on this.
१३३.	आनन्ददीपटीका-विशुद्धदृष्टिः Anandadipatika-Visudha-drishti	श्रीरामनाथः Sri Ramanatha	ग्र G	" "	G.M.O.L.	This is a commentary on Sivananda Yati's Ananda Dipa. The original text is in two Adhyayas.
१३४.	आनन्दप्रकरणव्याख्या Anandaprakarana Vyakhya	अज्ञातम् Not Known	दे D	" "	S.M.	
१३५.	आनन्दब्रह्मलहरी Anandabrahmalahari	" "	" "	" "	S.M.	
१३६.	आनन्दलहरी-चन्द्रिकाव्याख्यासहिता Anandalahari-Chandrika Vyakhyasahita	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	" "	मु P	S.V.P., (G.O.M.L., S.M.	This is a work reconciling Sri Kanta's Bhashya with Sri Sankara Bhashya (Brahmasutra).

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१३७. आनन्दरससागरः Anandarasa Sagara	श्रीआनन्दाश्रमी Sri Anandasrami	ते Te	अमु N.P.	G.O.M.L.	
१३८. आनन्दानुभवः Anandanubhava	अज्ञातम् Not Known	" "	" "	G.O.M.L.	
१३९. आम्नायव्याख्यानम् Amnaya Vyakhyana	" "	" "	" "	O.I.	
१४०. आराध्यादिमतदूषणम् Aradhyadi Matadushana	श्रीत्यागराजदीक्षितः Sri Tyagaraja Dikshita	दे D	" "	A.L.	
१४१. इष्टसिद्धिः Ishtasidhi	श्रीविमुक्तात्मन् Sri Vimuktatman	— —	— —		

This is an imprtant Advaita work. This is referred to in Bhiksuka's Tatvapradipa, Amalananda's Kalpataru, Vedanta Desika's Satyarthasiddhi. Yamunacharya refers to this work in his Atmasidhi.The author himself has written a vivarana on some portion of this.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१४२. इष्टसिद्धिव्याख्या Ishtasidhi Vyakhya	श्रीज्ञानोत्तमः Sri Jnanottama	दे D	मु P	G.O.S.	This is complete. Only extracts are printed in the Gaekwad Series.
१४३. इष्टसिद्धिव्याख्या-विवरणम् Ishtasidhi Vyakhya Vivarana	श्रीआनन्दानुभवः Sri Anandanubhava	" "	अमु N.P.	A.L.	
१४४. इष्टसिद्धिविवरणम् Ishtasidhi Vivarana	श्रीअनुभूतिस्वरूपः Sri Anubhutiswarupa	" "	" "	M.P.L., G.O. M.L.	
१४५. ईश्वरगीताभाष्यम् Iswaragita Bhashya	श्रीविज्ञानभिक्षुः Sri Vijnana Bhikshu	" "	" "	S.B.L.	
१४६. ईश्वरप्रतिपत्तिप्रकाशः Iswarapratipatti Prakasa	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे D	मु P	T.S.S.	Though this work deals mainly with Bhakti, the author as usual has brought in Advaita doctrines to explain some doubts.
१४७. उत्तरगीताव्याख्या Uttaragitavyakhya	श्रीगौडपादाचार्यः Sri Goudapadacharya	दे D	मु P	V.V.P., G.P.P.	

Uttara Gita is said to form part of Mahabharata, but is not found in any of the present editions of the same. But since Sri Gaudapadacharya, the author of the Mandukya Karikas and the Paramaguru of Sri Sankara has written a commentary on it, it cannot be said to be a modern work. Arjuna, having forgotten the teachings of the Gita amidst his worldy pleasures, requests Sri Krishna to explain once more the same. The result is Uttara Gita.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१४८.	उदासीनसाधुस्तोत्रम् सव्याख्यम् Udasinasadhustotra Savya-khya	श्रीदेवतीर्थस्वामी Sri Devatirtha Swami	दे D	मु P	N.S.P.	One Swami Brahmananda has written a commentary on this.
१४९.	उन्मत्तप्रलापः Unmatta Pralapa	अज्ञातम् Not Known	" "	अमु N.P.	O.I.	
१५०.	उपदेशपञ्चदशी-सव्याख्या Upadesapanchadasi-Savya-khya	श्रीसत्यनारायणशर्मा Sri Satyanarayana Sarma	" "	मु P	Pandit Triloknath Misra, 41, Sakti Vinayaka Lane. Benaras.	A short work dealing with Vairagya and Advaita. One Balabhadra Sarma has written a commentary on this.
१५१.	उपदेशसारः Upadesa Sara	श्रीविश्वनाथः Sri Viswanatha	" "	अमु N.P.	S.M.	A work on the model of Upadesa Sahasri.
१५२.	उपदेशशिखामणिः Upadesasikhamani	श्रीत्यागराजः Sri Tyagaraja	" "	मु P	S.M. (Cat. Vol. 13.)	This is on the model of Bhaja Govindham. The chorus is "भज गोविन्दं बुद्धिमते"
१५३.	उपसदनव्याख्यानम् Upasadana Vyakhyana	श्रीआनन्दघनः Sri Anandaghana	" "	अमु N.P.	G.O.M.L.	This deals with the conduct of a Sishya approaching a Guru for enlightenment.
१५४.	उपाधिमण्डनम् Upadhimandana	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L. (Incomplete)	This begins "पूर्णानन्दाय निर्भेदपरमानन्दमूर्तये । व्यासशंकररूपाय श्रीपरब्रह्मणे नमः ॥"
१५५.	उपासनाप्रयोगः Upasanaprayoga	श्रीवेङ्कटेश्वरदीक्षितः Sri Venkateswara Dikshita	–	" "	T.T.L.	Treats of the various Upasanas mentioned in Chandogyopanishad.
१५६.	ऊर्मिषट्कम् Urmishatka	अज्ञातम् Not Known	दे D	मु P	S.M.(Cat. Vol. 13.)	This describes the six urmis, hunger, thirst, grief, moha, Jara and mrityu.
१५७.	ऋभुगीता Ribhugita	" "	ग्र G	अमु N.P.	G.O.M.L., S. M., A.L.	This is written in Puranic style in the form of a conversation between Sanatkumara and Ribhu. There is a printed book called Ribhu Gita. It is not clear if that is the same as this.
१५८.	एकश्लोकप्रकरणम् Ekaslokaprakarana	श्रीलीलाविभूतिः Sri Lilavibhuti	" "	" "	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१५९.	एकश्लोकप्रकरणव्याख्या Ekaslokaprakarana Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Si Upanishad Brahmendra	ग्र G	अमु N.P.	O.I.	
१६०.	एकश्लोकी-सव्याख्या Ekasloki-Savyakhya	श्रीस्वयम्प्रकाशमुनिः Sri Swayamprakasamuni	" "	" "	A.L.	This is different from Sri Sankara's Ekasloki.
१६१.	कर्माकर्मविवेकनौका Karmakarma Viveka Nouka	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.,A.L.	The A.L. Catalogue gives the name of the author as Upanishad Brahmendra.
१६२.	काशीपञ्चकम् Kasipanchaka	" "	" "	" "	A.L.	This is different from Sri Sanakara's Kasi Panchaka.
१६३.	कुतर्कखण्डनम् Kutarka Khandana	" "	" "	" "	G.O.M.L.	This is a criticism of Advaita interpretation of certain Vedantic passages.
१६४.	कुतर्कनिरासः Kutarkanirasa	" "	" "	" "	S.M.	
१६५.	कुमारकारिका Kumarakarika	" "	दे D	" "	C.O.L.	This gives an Adhyatmic meaning to the characters in the Gita. Seems to be an abridgement of the Gita.
१६६.	कैवल्य (दीप) दीपिका-प्रभाव्याख्या-समेता Kaivalyadipika-Prabhavya-khyasameta	श्रीकृष्णः Sri Krishna	" "	" "	A.L.	
१६७.	कैवल्यदीपिका-सव्याख्या Kaivalyadipika-Savyakhya	श्रीबोधानन्दः Sri Bodhananda	" "	" "	G.O.M.L.	This shows the way to attain salvationas understood by the Advaita school. One Narayana Tirtha is said to have written a commentary called Sneha on this.
१६८.	कैवल्यनवनीतम् Kaivalyanavanita	श्रीशंकुकविः Sri Sankukavi	दे D	मु P	R.S.V. Kalpati V.L. Mayavaram.	

One Thandavarayaswami has written a Kaivalya Navanita in Temil which is a very popular work. It is not clear if one is the translation of the other. It may be that Thandavarayaswami was also called Sanku Kavi and that he wrote both the Sanskrit and Temil works.

	ग्रन्थनामानि	ग्रन्थकर्तनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१६९.	कैवल्यरत्नम् Kaivalyaratna	श्रीवासुदेवज्ञानमुनिः Sri Vasudevajnana Muni	म M		अमु N.P.	G.O.M.L.	This work contains the essence of the Upapuranas. The author says that the knowledge of this essence will lead to liberation. He says that he has already a work called Advaita Prakasa where he has dealt with the essence of Sruti, Smriti, Puranas and Itihasas. Someone (unknown) has written a commentary on this, vide 3628.C. G.O.M.L.
१७०.	कैवल्यसौधनिःश्रेणी Kaivalyasoudha Nisreni	अज्ञातम् Not Known	दे D		" "	T.L.	The author gives in this work the essence of Sariraka Bhashya, Bhamati, Kalpataru, Panchapadika, Vivarana, Tattvadipana, etc.
१७१.	कैवल्यस्थानम् Kaivalyasthana	" "	ते Te		" "	G.O.M.L.	
१७२.	खण्डनखण्डखाद्यम् Khandanakhandakhadya	श्रीहर्षः Sri Harsha	दे D	मु P		Chow.	This is a very authoritative work on Advaita criticising Dvaita. This is also called Anirvachaniya Sarvasvam.
१७३.	खण्डनव्याख्या-शारदा Khandanavyakhya-Sarada	श्रीशङ्करचैतन्यभारती Sri Sankarachaitanya Bharati	" "		" "	K.V.P.	Commentary on Khandanakhanda Khadya. The author has also written a small work called Darsanasarvasvam on Khandana.
१७४.	खण्डनव्याख्या-शाङ्करी Khandanavyakhya-Sankari	श्रीशङ्करमिश्रः Sri Sankara Misra	" "		अमु N.P.	S.M., C.S.C., A.L., I.O.	Extracts from this are printed in the Chowkhamba Edition of Khandanakhanda Khadya.
१७५.	खण्डनव्याख्या-खण्डनभावदीपिका Khandanavyakhya-khandana Bhavadipika	श्रीचित्सुखः Sri Chitsukha	" "	मु P		Chow.	This is printed along with some other commentaries in Chowkhamba.
१७६.	खण्डनव्याख्या-भूषामणिः Khandanavyakhya-Bhushamani	श्रीरघुनाथभट्टाचार्यः Sri Raghunatha Bhattacharya	" "	" "		Chow. (G.O.M.L., C.S.C.)	
१७७.	खण्डनव्याख्या-खण्डनदर्पणम् Khandanavyakhya-Khandana Darpana	श्रीप्रगल्भमिश्रः Sri Pragalbha Misra	दे D	मु P		Chow.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१७८.	खण्डनव्याख्या-खण्डनरत्नमालिका Khandanavyakhya-Khandanaratnamalika	श्रीसूर्यनारायणशुक्लः Sri Suryanarayana Sukla	,, ,,	,, ,,	Chow.	
१७९.	खण्डनव्याख्या-विद्यासागरी (फक्किका) Khandanavyakhya-Vidyasagari	श्रीआनन्दपूर्णविद्यासागरः Sri Anandapurna Vidyasagara	,, ,,	,, ,,	Chow. (G.O.M.L., I.O., C.O.L.)	This is said to be a very good commentary.
१८०.	खण्डनव्याख्या-शिष्यहितैषिणी Khandanavyakhya-Sishyahitaishini	श्रीअनुभूतिस्वरूपाचार्यः Sri Anubhutiswarupacharya		अमु N.P.	J.B. Jaisalmer	A commentary on Khandanakhanda Khadya.
१८१.	खण्डनमण्डनम् Khandanamandana	श्रीवरदपण्डितः Sri Varada Pandita	दे D	,, ,,	G.O.M.L., A.L., I.O., M.P.L. (Incomplete)	
१८२.	खण्डनमण्डनव्याख्या Khandanamandana Vyakhya	अज्ञातम् Not Known	ग्र G	,, ,,	G.O.M.L.,A.L.	
१८३.	खण्डनटीका Khandana Tika	श्रीपद्मनाभदत्तः Sri Padmanabha Datta	दे D	,, ,,	C.S.C.	
१८४.	खण्डनटीका Khandana Tika	श्रीशुभंकरः Sri Subhankara	,, ,,	,, ,,	C.S.C. (Incomplete)	
१८५.	ख्यातिवादः Khyativada	श्रीशङ्करचैतन्यभारती Sri Sankarachaitanya Bharati	,, ,,	मु P	Chow.	The various Khyatis, such as Anyathakhyati, Satkhyati, etc. are discussed herein.
१८६.	गणेशदर्शनम् Ganesadarsana	अज्ञातम् Not Known	,, ,,	अमु N.P.	G.O.M.L.	This is said to be an Advaitic work.
१८७.	गुणत्रयविवेकः Gunatraya Viveka	श्रीस्वयम्प्रकाशमुनिः Sri Swayamprakasa Muni	,, ,,	,, ,,	G.O.M.L.,A.L.	
१८८.	गुरुशिष्यकथनम् Gurusishyakathana	अज्ञातम् Not Known	दे D	अमु N.P.	S.M.	This is in the form of a conversation between Hari and Hara.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१८९.	चतुर्विधमहावाक्यानुभवः Chaturvidhamahavakyanu-bhava	" "	" "		" "	A.L.	
१९०.	चतुर्वेदमहावाक्यचूडामणिः Chaturvedamahavakya Chu-damani	श्रीआदिनारायणः Sri Adinarayana	" "		" "	C.O.L.	This discusses at length the four principal Mahavakyas. It is not clear if this is the same as No. 189.
१९१.	चार्वाकविमतनिरूपणम् Charvakavimata Nirupana	अज्ञातम् Not Known	म M		" "	C.O.L.	
१९२.	चिदचिद्ग्रन्थिविवेकः Chidachidgranthi Viveka	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati	ग्र G		" "	S.M.	
१९३.	चिदद्वैतकल्पतरुः-परिमलसहितः Chidadvaita Kalpataru-Parimalasahita	श्रीचिन्मयमुनिः (वेङ्कामात्यः) Sri Chinmayamuni (Venka-matya)	–		" "	P.U.S.M.L.	This is also called Chidadvaita Kalpavalli. The author himself has written a commentary.
१९४.	चिदानन्दद्वादशकम् Chidananda Dvadasaka	अज्ञातम् Not Known	ते Te		" "	G.O.M.L.	This consists of 12 slokas showing the identity of the individual soul with the Supreme Brahman. Each verse ends "चिदानन्दरूपश्शिवोऽहं शिवोऽहम्"
१९५.	चेतनाचेतनप्रकरणम् Chetanachetanaprakarana	" "			" "	A.L.	
१९६.	जगदुत्पत्तिप्रकरणम् Jagadutpattiprakarana	" "	ग्र G		" "	This is mentioned in Hultzsh report on Sanskrit Mss. (1905)	This seems to be part of some other work.
१९७.	जगन्मिथ्यात्वदीपिका Jaganmithyatvadipika	श्रीरामचन्द्रयज्वा Sri Ramachandra Yajva	" "		" "	G.O.M.L. (Incomplete)	
१९८.	जगन्मिथ्यात्वस्तुतिः Jaganmithyatvastuti	अज्ञातम् Not Known	–		" "	A.L.	
१९९.	जगन्मिथ्यात्वोपदेशः Jaganmithyatvopadesa	अज्ञातम् Not Known	ग्र G	अमु N.P.		A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
२००.	जिज्ञासाधिकरणविचारः Jignasadhikarana Vichara	अज्ञातम् Not Known	ग्र G		अमु N.P.	G.O.M.L.	This is an investigation of the first Adhikarana of the Brahma Sutras. The necessity for the study of the Brahma Sutras is discussed.
२०१.	जीवन्मुक्ततरङ्गिणी Jivanmukta Tarangini	श्रीदेवदत्तशर्मा Sri Devadatta Sarma	दे D	मु P		I.O.	This is shown as a printed work in I.O. Cat. Val. 2 Part (724). It is not clear where it is printed.
२०२.	जीवन्मुक्तलक्षणम् Jivanmuktalakshana	श्रीदत्तात्रेयः Sri Dattatreya	" "	" "		S.M. Cat. Vol. 13.	
२०३.	जीवन्मुक्तसञ्चारः Jivanmukta Sanchara	अज्ञातम् Not Known	ते Te		अमु N.P.	G.O.M.L.	This describes the state of one who has obtained freedom from bondage. Each verse ends : 'विचारादिह लीलया' ।
२०४.	जीवन्मुक्तिकल्याणम् Jivanmukti Kalyana	श्रीनल्लाध्वरिः Sri Nalladhwari	दे D	मु P		V.V.P.	This drama is full of Santi Rasa and deals with the marriage of Jivanmukti. Jiva wandering through Jagrat, Swapna and Sushupti and being obstructed by Kama, Krodha, etc. finally obtains Jivanmukti with thet help of Daya, Kshanti, etc. and Sadhanachaushtaya.
२०५.	जीवन्मुक्तिप्रकरणम् Jivanmuktiprakarana	अज्ञातम् Not Known	" "		" "	A printed copy of this is available at S.M. (G.O.M.L.)	It is not clear where it is available now.
२०६.	जीवन्मुक्तिविचारः Jivanmukti Vichara	" "	ते Te		अमु N.P.	G.O.M.L.	
२०७.	जीवन्मुक्तिविवेकः Jivanmukti Viveka	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P		S.V.P., An. (G.O.M.L., S. M., P.U.S.M.L.)	This also seems to have been printed at Chowkamba.
२०८.	जीवन्मुक्तिविवेकदीपिका Jivanmuktivivekadipika	श्रीपूर्णानन्दाश्रमः Sri Purnanandasrama	–		अमु N.P.	B.O.R.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२०९.	जीवन्मुक्तिविवेकव्याख्या Jivanmuktiviveka Vyakhya	श्रीअच्युतशर्मा Sri Achyuta Sarma	–	अमु N.P.	O.I.	
२१०.	जीवन्मुक्तिविवेकव्याख्या-पूर्णानन्देन्दुकौमुदी Jivanmuktiviveka Vyakhya-Purnanandendukoumudi	श्रीअच्युतरायः Sri Achyataraya	दे D	मु P	An.	It is not clear if this is the same as 208 and 209 above. Sri Achyuta Sarma (Achyutaraya) might have taken Sannyasa under the name "Purnananda".
२११.	जीवन्मुक्तिविवेकसारसंग्रहः Jivanmuktivivekasara Sangraha	श्रीसदेकानन्दः Sri Sadekananda	ग्र G	अमु N.P.	G.O.M.L.	This is a matter for investigation. This is a summary of Jivanmuktiviveka.
२१२.	जीवब्रह्माभेदः Jivabrahmabheda	अज्ञातम् Not Known	ते Te	" "	S.M. (Incomplete)	
२१३.	जीवब्रह्मभेदनिराकरणम् Jivabrahmabheda Nirakarana	" "	–	" "	A.L.	
२१४.	जीवब्रह्मैक्यबोधिनी Jivabrahmaikya Bodhini	" "	–	" "	O.M.L.	
२१५.	जीवेश्वरनिर्णयप्रकारः Jiveswaranirnayaprakara	" "	ग्र G	" "	A.L.	This seems to be a portion of Sivarahasya Khanda of Skandapurana. This is in the form of a conversation between Siva and Parvati.
२१६.	जीवेश्वरप्रकरणम् Jiveswaraprakarana	" "	ते Te	" "	G.O.M.L.	
२१७.	जीवेश्वररूपनिरूपणप्रकरणम् Jiveswararupanirupana Prakarana	" "	–	" "	A.L.	It is not clear if this is the same 215 and 216 above.
२१८.	जीवेश्वरसन्धानक्रमः Jiveswarasandhanakrama	" "	ते Te	" "	G.O.M.L.	
२१९.	ज्ञानतारावलिः Jnanataravali	श्रीचिद्रूपानन्दनाथः Sri Chidrupanandanatha	ग्र G	" "	G.O.M.L.	This is a collection of verses on the identity of the Soul with Brahma.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२२०.	ज्ञानतिलकम् Jnanatilaka	अज्ञातम् Not Known	—	अमु N.P.	O.I.	This is said to form part of Padmapurana.
२२१.	ज्ञानदीपिका Jnanadipika	" "	ते Te	" "	G.O.M.L.,A.L.	Is this the same as A.L. No. 804, Jnana Prakasika ?
२२२.	ज्ञानप्रबोधमञ्जरी Jnanaprabodhamunjari	" "	ग्र G	" "	G.O.M.L., S.M.	This is in the form of a conversation between Guru and Sishya.
२२३.	ज्ञानबोधः Jnanabodha	श्रीशुकयोगी Sri Sukayogi	दे D	" "	S.M., A.L.	
२२४.	ज्ञानमार्गबोधिनी Jnanamargabodhini	अज्ञातम् Not Known	—	" "	A.L.	
२२५.	ज्ञानमुद्रानाटकम् Jnanamudranataka	" "	—	" "	A.L.	This seems to be an allegorical drama.
२२६.	ज्ञानविलासकाव्यम् Jnanavilasa Kavya	श्रीजगन्नाथः Sri Jagannatha	दे D	" "	S.M.	This is an allegorical kavya explaining the greatness of the Vedantic ideal.
२२७.	ज्ञानसंन्यासः Jnanasannyasa	अज्ञातम् Not Known	—	" "	O.I.	
२२८.	ज्ञानांकुरः Jnanankura	श्रीकैपलक्ष्मीनरसिंहः Sri Kaipalakshminarasimha	ते Te	" "	G.O.M.L.	This explains the incidents in the life of a king Suparvakshonisa who obtains knowledge of Advaita. This is allegorical.
२२९.	ज्ञानानुष्ठानप्रकरणम् Jnananushthana Prakarana	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	The author says that Sandhya is not performed with water or japam. True Sandhya is that which connects the mind with the Paramatma.
२३०.	तत्त्वदर्पणम् Tatwadarpanam	श्रीअप्पाकविः Sri Appakavi	दे D	" "	G.O.M.L.	
२३१.	तत्त्वदीपः Tatwadipa	श्रीवल्लभदीक्षितः Sri Vallabha Dikshita	—	" "	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२३२. तत्त्वप्रक्रिया Tatwaprakriya	श्रीअनन्तदेवः Sri Anantadeva	ते Te	अमु N.P.	S.M., O.I.	This is also called Sidhanta Tatwa.
२३३. तत्त्वप्रक्रियाव्याख्या-सम्प्रदाय-निरूपणम् Tatwaprakriyavyakhya-Sampradayanirupana	" "	ग्र G	" "	S.M., O.I. (Incomplete)	
२३४. तत्त्वप्रदीपिका Tatwapradipika	श्रीचित्सुखमुनिः Sri Chitsukamuni	दे D	मु P	N.S.P. (G.O.M.L., I.O., B.U., S.M., O.I., M.P.L., C.O.L.	This is also called Chitsukhi and Pratyaktatwa Pradipika. The views of Naiyayikas are refuted in this.
२३५. तत्त्वप्रदीपिकाव्याख्या-भावद्योतनिका Tatwapradipikavyakhya-Bhavadyotanike	श्रीशुकप्रकाशः Sri Sukaprakasa	" "	अमु N.P.	G.O.M.L.	
२३६. तत्त्वप्रदीपिकाव्याख्या-नयनप्रसादिनी Tatwapradipikavyakhya-Nayanaprasadini	श्रीप्रत्यक्स्वरूपभगवन् Sri Pratyakswarupa Bhagavan	" "	मु P	N.S.P. (B.U., I.O., G.O.M.L)	This is a very good commentary. This is also called Manasanayanaprasadini.
२३७. तत्त्वप्रबोधिनी Tatwaprabodhini	अज्ञातम् Not Known	दे D	अमु N.P.	G.O.M.L. (Incomplete)	
२३८. तत्त्वबिन्दुव्याख्या Tatwabindu Vyakhya	" "	" "	" "	G.O.M.L. (Incomplete)	This is a commentary on Vachaspati Misra's Tatwabindu which is a refutation of Kumarila's Sphotavada. This is said to be Advaitic.
२३९. तत्त्वबोधः Tatwabodha	श्रीलक्ष्मीनारायणदासः Sri Lakshminarayanadasa	बं Be	" "	C.S.C., A.L.	It is not clear if the same as A. L. 819 attributed to one Mukunda.
२४०. तत्त्वबोधः Tatwabodha	श्रीवासुदेवेन्द्रः Sri Vasudevendra	दे D	मु P	S.B.D. (S.M., G.O.M.L., Ben R.A.S., B.U., I.O.)	This is a very useful book which gives a summary of Advaita principles. This is attributed to Sri Sanakara also; said to have printed in Jagadiswara Press, Kalbadevi Road, Bombay.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२४१.	तत्त्वमस्यखण्डार्थनिरूपणम् Tatwamasyakhandartha Nirupana	श्रीरामानन्दस्वामी Sri Ramanandaswami	ते Te	अमु N.P.	G.O.M.L.	This is a polemical work regarding the meaning of "Tatwamasi". The author follows Advaita Siddhi.
२४२.	तत्त्वमसिपञ्चकम् Tatwamasipanchaka	अज्ञातम् Not Known	" "	" "	G.O.M.L.	
२४३.	तत्त्वमस्यादिवाक्यार्थविरोधनिरासः Tatwamasyadivakyartha-virodha Nirasa	" "	" "	" "	G.O.M.L.	This criticises the Dvaita and Visishtadvaita interpretation the Mahavakya
२४४.	तत्त्वमसिदशकम् Tatwamasidasaka	अज्ञातम् Not Known	ग्र G	अमु N.P.	A.L.	Each verse ends "Tatwamasi".
२४५.	तत्त्वंपदार्थलक्ष्यैकशतकम् Tatwampadarthalakshaika sataka	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	दे D	मु P	J.G.R.	
२४६.	तत्त्वंपदार्थविवरणम् Tatwampadarthavivarana	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	
२४७.	तत्त्वंपदार्थविवेकः Tatwampadarthaviveka	श्रीपूर्णानन्दसरस्वती Sri Purnananda Saraswati	दे D	" "	G.O.M.L.	The author discusses the meaning of "Tat" and "Twam" with reference to certain passage in Siddhantabindu relating to the 8th sloka of Dasasloki.
२४८.	तत्त्वंपदार्थशोधनप्रकारः Tatwampadarthasodhana-prakara	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	" "	" "	S.M.	
२४९.	तत्त्वविवेकः Tatwaviveka	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	दे D	मु P	M.U.	This is a critical work on Advaita. This was composed in 1547 A.D. (Samvat 1604). This is in the nature of a manana by a mumukshu. This is also called Vedantatattwa Viveka.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२५०.	तत्त्वविवेकव्याख्या-अद्वैतरत्नकोशः-तत्त्वदीपनम् Tatwaviveka Vyakhya-Advaitaratnakosa Tatwadipana	श्रीनृसिंहाश्रमी Sri Nrisimbasrami	दे D	मु P	M.U.	
२५१.	तत्त्वविवेकदीपनव्याख्या-अद्वैतरत्न-कोशपालिनी Tatwavivekadipana Vyakhya-Advaitaratnakosapalini	श्रीरामाध्वरीन्द्रः Sri Ramadhwarindra	ग्र G	अमु N.P.	G.O.M.L.,A.L. O.I., (Incomplete)	This is a commentary on Advaita Ratna Kosa.
२५२.	तत्त्वविवेचनी-अद्वैतरत्नकोश-पूरणी Tatwavivechani-Advaitaratnakosa Purani	श्रीअग्निहोत्रः Sri Agnihotra	ते Te	मु P	M.U.	
२५३.	तत्त्वविवेकदीपनव्याख्या Tatwavivekadipana Vyakhya	श्रीअन्नम्भट्टः Sri Annambhatta	दे D	" "	G.O.M.L.	
२५४.	अद्वैतरत्नकोशव्याख्या-कोशरत्न-प्रकाशः Advaitaratnakosa Vyakhya-Kosaratnaprakasa	श्रीअनुभवानन्दः Sri Anubhavananda	ग्र G	" "	S.M.	
२५५.	अद्वैतरत्नकोशभावार्थप्रकाशिका Advaitaratnakosa Bhavarthaprakasika	श्रीशाश्वतानन्दतीर्थः Sri Saswatananda Tirtha	दे D	" "	G.O.M.L.	
२५६.	तत्त्वविवेकव्याख्याविवरणम्-वाक्यमाला Tatwavivekavyakhyavivarana Vakyamala	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita	–	" "	O.I.	It is not clear if this is a vivarana of Tatwaviveka itself or a commentary on the same.
२५७.	अद्वैतयत्नकोशभावप्रकाशिका Advaitaratnakosa Bhavaprakasika	श्रीकालहस्तियज्वन् Sri Kalahasti Yajwan	ते –	" "	A.L.	
२५८.	अद्वैतरत्नकोशव्याख्या-भावप्रकाशिका Advaitaratnakosa Vyakhya-Bhavaprakasika	श्रीअखण्डानन्दसरस्वती Sri Akhandananda Saraswati	–	अमु N.P.	G.O.M.L., M. S.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२५९.	तत्त्वविषयकम् Tatwavishayaka	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
२६०.	तत्त्वशुद्धिः Tatwasuddhi	श्रीज्ञानघनपादः Sri Jnanaghanapada	दे D	" "	G.O.M.L C. O.L.	
२६१.	तत्त्वशुद्धिव्याख्या Tatwasuddhi Vyakhya	श्रीउत्तमज्ञानयतिः Sri Uttamajnanayati	" "	" "	G.O.M.L., C. O.L.	
२६२.	तत्त्वसंख्यानखण्डनम् Tatwasankhyanakhandana	श्रीत्र्यम्बकभट्टः Sri Tryambaka Bhatta	ग्र G	" "	A.L.	This is a criticism of Tatwa sankyana by Ananda Tirtha.
२६३.	तत्त्वसंग्रहः Tatwasangraha	अज्ञातम् Not Known	– –	" "	A.L.	
२६४.	तत्त्वसारः Tatwasara	" "	ते Te	" "	G.O.M.L.	This purports to give the essence of true reality as related by Skanda to Siva. Skanda says at the end "Adyaham Jivanmukti Pade Sitthosmi".
२६५.	तत्त्वसिद्धान्तबिन्दुः Tatwasiddhantabindu	श्रीअनन्तरामः Sri Anantarama	– –	" "	P.U.S.M.L.	It is not clear if it is Advaita work.
२६६.	तत्त्वानुभवः Tatwanubhava	श्रीगोविन्देन्द्रयतिः Sri Govindendrayati	ते Te	" "	G.O.M.L.	
२६७.	तत्त्वानुसन्धानम् Tatwanusandhana	श्रीमहादेवसरस्वती Sri Mahadeva Saraswati	दे D	मु P	Chow. (G.O. M.L., A.L., O. I.)	
२६८.	अद्वैतचिन्ताकौस्तुभः Advaitachinta Koustubha	" "	" "	" "	Chow., (Ben. R.A.S., B.U., I. O., G.O.M.L., C.S.C., A.L., O.I.)	This is a commentary on 267 by the author himself.
२६९.	तत्त्वानुसन्धानव्याख्या Tatwanusandhana Vyakhya	श्रीस्वयम्प्रकाशः Sri Swayamprakasa	–	अमु N.P.	P.U.S.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपि:	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२७०. तत्त्वालोक: Tatwaloka	श्रीजनार्दन: Sri Janardana	–	अमु N.P.	Bom. R.A.S., A.L.	This is a defence of Advaita against Nyaya and Vaiseshika.
२७१. तत्त्वालोकव्याख्या-सत्तत्त्वप्रकाशिका Tatwaloka Vyakhya-Satattwaprakasika	श्रीप्रज्ञानानन्द: Sri Prajnanananda	–	" "	Bom. R.A.S., A.L.	
२७२. तत्त्वार्थप्रकरणम् Tatwarthaprakarana	अज्ञातम् Not Known	दे D	" "	S.M. (Incomplete)	The first verse says. 'शिवोऽनन्तोऽहमद्वय:'
२७३. तत्त्वोपदेश: Tatwopadesa	" "	" "	" "	G.O.M.L.	
२७४. तन्त्रत्रयाधिकारिनिर्णय: Tantratrayadhikarinirnaya	श्रीभट्टोजीदीक्षित: Sri Bhattoji Dikshita	ते Te	" "	G.O.M.L.	This is an unfavourable criticism of the authoritativeness of the Agamas and is intended to show that they are not to be followed by those who follow the Vedas.
२७५. तप्तचक्राङ्कविध्वंसनम् Taptachakrankavidhvamsana	श्रीगरुडाचलयज्वा Sri Garudachalayajwa	–	" "	I.O.	
२७६. तप्तमुद्राविध्वंसनम् Taptamudra Vidhvamsana	श्रीभास्करदीक्षित: Sri Bhaskara Dikshita	ग्र G	" "	S.M., A.L.	
२७७. तात्पर्यदीपिका Tatparyadipika	श्रीराघवानन्द: Sri Raghavananda	दे D	मु P	A.U.	

This is a commentary on Mukundamala of Kulasekhara. It is curious that a Vaishnava work should have found an Advaitic commentator. Accepting Advaita on the philosophical side and Vishnu on the practical side of religion, the author emphasizes the Bhakti aspect in every phase of it and his main contribution to Advaita lies in his enunciation of Saguna Brahma for Advaitins and in his treatment of Bhakti as the never-failing instrument for the realization of the Supreme Jnana.

२७८. त्रिपात्तत्त्वविवेक: Tripattattwaviveka	श्रीरामचन्द्रयति: Sri Ramachandrayati	" "	अमु N.P.	G.O.M.L.	Upanishad Brahmendra is said to have written a commentary on this, vide O. I. Cat.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२७९.	दक्षिणामूर्तिविलासः Dakshinamurthivilasa	अज्ञातम् Not Known	–	अमु N.P.	A.L.	This is attributed in one manuscript to Vasudevananda Saraswati.
२८०.	दशकोटी Dasakoti	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	–	” ”	A.L.	
२८१.	दशश्लोकी Dasasloki	अज्ञातम् Not Known	ते Te	” ”	G.O.M.L. A. S.	This is also called Durvasana Pratihara Dasaka and is attributed to Sri Snkara.
२८२.	दशश्लोकी Dasasloki	” ”	म M	” ”	C.O.L.	This gives the essence of the Mahavakyas in 11 granthas.
२८३.	दशहंससूत्रटीका Dasahamsasutra Tika	श्री विठ्ठलबुधाकरः Sri Vittalabudhakara	–	” ”	G.O.M.L.	
२८४.	दहरविद्याप्रकाशः Daharavidyaprakasa	श्रीपरमशिवेन्द्रसरस्वती Sri Paramasivendra Saraswati	दे D	मु P	B.P. (O.I.)	Sri Sankara has dealt with this in Daharadhikarana in his Brahmasutra Bhashya. The author has condensed this in his work.
२८५.	दुर्जनोक्तिनिरासः Durjanoktinirasa	श्रीत्यागराजमखी (श्रीराजुशास्त्री) Sri Tyagarajamakhi (Sri Raju Sastri)	ग्र G	” ”	S.V.P.	
२८६.	दुरितमुखभञ्जनम् Duritamukha Bhanjana	अज्ञातम् Not Known	–	अमु N.P.	O.I.	
२८७.	दृश्योन्मार्जनिकाप्रकरणम् Drisyonmarjanika Prakarana	श्रीशंकुशास्त्री Sri Sanku Sastri	ग्र G	” ”	O.I.	
२८८.	दृश्यविषयताखण्डनं सव्याख्यम् Drisyavishayata Khandana-Savyakhya	श्रीअच्युतशर्मा Sri Achyuta Sarma	–	” ”	O.I.	
२८९.	देहचतुष्टयम् Dehachatushtaya	श्रीसाक्षात्कारप्रकाशः Sri Sakshatkara Prakasa	–	” ”	O.I.	
२९०.	देहचतुष्टयव्याख्या-लक्षणम् Dehachatushtaya Vyakhya-Lakshana	अज्ञातम् Not Known	–	” ”	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२९१.	द्वादशमहावाक्यसिद्धान्तः Dvadasamahavakya Siddhanta	श्रीआनन्दः Sri Ananda	दे D	अमु N.P.	C.S.C.	
२९२.	द्वैतखण्डनम् Dvaitakhandana	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasayati	" "	मु P	G.K.M.	
२९३.	द्वैतनिरासः Dvaitanirasa	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
२९४.	द्वैतमिथ्यात्वनिर्णयः Dvaitamithyatwa Nirnaya	" "	ग्र G	" "	G.O.M.L.	
२९५.	द्वैतानुभवधिक्कारः Dvaitanubhava Dhikkara	श्रीरामेश्वरभट्टः Sri Rameswara Bhatta	ते Te	" "	A.L.	
२९६.	नवमणिमाला Navamani Mala	श्रीसदाशिवब्रह्म Sri Sadasivabrahma	दे D	मु P	This is printed in full S.M. Cat Vol. 13.	
२९७.	नामविवेकः सव्याख्यः Namaviveka-Savyakhya	श्रीलीलाविभूतिः–श्रीउपनिषद्ब्रह्मेन्द्रः Sri Lilavibhuti-Sri Upanishad Brahmendra	" "	अमु N.P.	O.I.	
२९८.	निगमागमत्रिशतीनामस्तोत्रम् Nigamagama Trisatinamastotra	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	This is a compilation of 300 names of the Supreme Brahman collected from the Vedas and the Agamas.
२९९.	निगमान्तार्थचन्द्रिका Nigamantartha Chandrika	श्रीनारायणाश्रमी Sri Narayanasrami	–	" "	A.L.	
३००.	निगमार्थदीपिका Nigamartha Dipika	अज्ञातम् Not Known	–	" "	A.L.	This is attributed to one Rameswara.
३०१.	निजतत्त्वामृतसारः Nijatattwamritasara	श्रीपरमेश्वरयोगी Sri Parameswara Yogi	.. ..	अमु N.P.	A.L.	
३०२.	निजानन्दानुभूतिप्रकरणम् Nijanandanubhuti Prakarana	अज्ञातम् Not Known	.	" "	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३०३.	नित्योपासना Nityopasana	अज्ञातम् Not Known	म M	अमु N.P.	C.O.L.	This gives an account of religious rites intended for daily practice. This begins :—'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः। इति बोधो दृढो यस्य स मुक्तो नात्र संशयः' ।।
३०४.	निर्वाणाष्टकम् Nirvanashtaka	" "	दे D	" "	S.M.	
३०५.	निर्वेदप्रकरणम् Nirveda Prakarana	" "		" "	P.U.S.M.L.	
३०६.	नैष्कर्म्यसिद्धिः Naishkarmyasiddhi	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	दे D	मु P	Chow., B.S.P. S. (G.O.M.L., O.I., C.O.L., S.M., A.L.	This is said to be the best work of Sri Suresvaracharya; the others being his vartikas on Taittiriya and Brihadaranyaka Upanishads, Manasollasa, a commentary on Sri Sankara's Dakshinamurti Stotra and a Vartika on Sri Sankara's Panchikarana. This reiterates Sri Sankara's views in his Upadesa Sahasri.
३०७.	नैष्कर्म्यसिद्धिव्याख्या-चन्द्रिका Naishkarmyasiddhivyakhya-Chandrika	श्रीज्ञानोत्तमः Sri Jnanottama	" "	" "	B.S.P.S., Chow (A.L.S.M.)	This is the earliest commentary on Naishkarmyasiddhi.
३०८.	नैष्कर्म्यसिद्धिव्याख्या-भावतत्त्वप्रकाशिका Naiskarmyasiddhivyakhya-Bhavatattwaprakasika	श्रीचित्सुखः Sri Chitsukha	" "	अमु N.P.	G.O.M.L., A.L.	This is more or less an abridgment of Chandrika.
३०९.	नैष्कर्म्यसिद्धिविवरणम् Naishkarmyasiddhivivarana	श्रीअखिलात्मन् Sri Akhilatman	म M	अमु N.P.	C.O.L., G.O. M.L., A.L.	An elaborate commentary on Nishkarmyasiddhi.
३१०.	नैष्कर्म्यसिद्धिव्याख्या-सारथी Naishkarmyasiddhivyakhya-Sarathi	श्रीरामदत्तः Sri Ramadatta		" "		This is said to be a very good commentary. This is refarred to B. O. R. I. edition of Naishkarmyasiddhi (No. 306 Supre)

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३११. नैष्कर्म्यसिद्धिव्याख्या-विद्यासुरभिः Naishkarmyasiddhivyakhya-Vidyasurabhi	श्रीज्ञानामृतयतिः Sri Jnanamrita yati	दे D	अमु N.P.	G.O.M.L., A.L.	
३१२. नैष्कर्म्यसिद्धिसम्बन्धोक्तिः Naishkarmyasiddhi Sambandhokti	अज्ञातम् Not Known	म M	" "	C.O.L.	
३१३. नृसिंहविज्ञापनम् Nrisimha Vijnapana	श्रीनृसिंहाश्रमी Sri Nrisihasrami	दे D	मु P	Chow.	This is in the form of a prayer to Narasimha who is regarded as the Supreme Brahman of the Advaitis. This is printed along Advaitasiddhanta Vidyotana in the Chowkhamba Press.
३१४. नृसिंहस्तुतिव्याख्या Nrisimhastuti Vyakhya	श्रीअभिनवस्वयम्प्रकाशानन्दः (व्याख्याता) Sri Abhinavaswayamprakasananda	ते Te	अमु N.P.	G.O.M.L.	This is a stotra in praise of Simhachala Narasimha. The commentary is Advaitic. "भोग्य-जगद्भोक्तृजीव-भोग-प्रदपरमेश्वरमोक्षप्रदगुरूणामत्यन्ताभेद बोधकम्"
३१५. न्यायचन्द्रिका Nyayachandrika	श्रीआनन्दपूर्णमुनीन्द्रविद्यासागरः Sri Anandapurna Munindra Vidyasagara	दे D	" "	G.O.M.L., C.O.L., A.L.	This is a work in support of Advaita and criticising Nyaya and Mimamsa systems.
३१६. न्यायचन्द्रिकाव्याख्या-न्यायप्रकाशिका Nyayachandrikavyakhya-Nyayaprakasika	श्रीस्वरूपानन्दः Sri Swarupananda	" "	" "	G.O.M.L., C.O.L.	
३१७. न्यायदीपावली Nyayadipavali	श्रीआनन्दबोधयतिः Sri Anandabodhayati	" "	मु P	Chow. (S.M., G.O.M. A, I.O.)	This is also called Saraswatachandrika. Sukaprakasa and Anandagiri are also said to have written Tatparyatika and Vedantaviveka Vyakhyas on this.
३१८. न्यायदीपावलीव्याख्या-प्रमाणमाला Nyayadipavalivyakhya-Pramanamala	श्रीआनन्दबोधयतिः Sri Anandabodhayati	दे D	मु P	Chow. (S.M., C.S.C., C.O.L., O.I.)	
३१९. प्रमाणमालानिबन्धनम् Pramanamala Nibandhana	श्रीअनुभूतिस्वरूपयतिः Sri Anubhutisrupayati	म M	अमु N.P.	C.O.L., S.M., G.O.M.L., N.M.	This is a commentary on Pramanamala.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३२०.	प्रमाणमालाव्याख्या-तात्पर्यदीपिका Pramanamalavyakhya-Tatparyadipika	श्रीचित्सुखमुनिः Sri Chitsukhamuni	ग्र G	अमु N.P.	S.M.,G.O.M.L., C.O.L.	This is also called Pramanamala Sambandhokti.
३२१.	न्यायदीपावलीव्याख्या-चन्द्रिका Nyayadipavalivyakhya-Chandrika	श्रीनरेन्द्रपुरी Sri Narendrapuri	दे D	" "	G.O.M.L., B.O.R.T., C.O.L., A.S.L.	This is also attributed to Anubutiswarupa Yati.
३२२.	न्यायदीपावलीव्याख्या-न्यायविवेकः Nyayadipavalivyakhya-Nyayaviveka	श्रीअमृतानन्दः Sri Amritananda	ते Te	" "	S.M.	
३२३.	न्यायदीपावलीव्याख्या Nyayadipanalivyakhya	अज्ञातम् Not Known	" "	" "	C.O.L.	
३२४.	न्यायप्रमाणमञ्जरीटीका Nyayapramana Munjari Tika	अज्ञातम् Not Known		" "	I.O.	This seems to be a commentary on some Advaitic work.
३२५.	न्यायभास्करः Nyayabhaskara	श्रीअनन्ताचार्यः Sri Anantacharya	ग्र G	" "	G.O.M.L. (Incomplete)	This is said to be an Advaitic work.
३२६.	न्यायोपदेशमकरन्दः Nyayopadesa Makaranda	श्रीआनन्दबोधयतिः Sri Anandabodhayati	दे D	मु P	Chow.	This is also called Nyayamakaranda.
३२७.	न्यायमकरन्दव्याख्या Nyayamakaranda Vyakhya	श्रीचित्सुखमुनिः Sri Chitsukha Muni	दे D	मु P	Chow.	
३२८.	न्यायोपदेशमकरन्दव्याख्या-विवेचिनी Nyayopadesa Makaranda Vyakhya-Vivechini	श्रीशुकप्रकाशः Sri Sukaprakasa	ते Te	" "	S.M.	Sukaprakasa is said to have written a commentary on Pramanamala also.
३२९.	न्यायमकरन्दसंग्रहः Nyayamakaranda Sangraha	अज्ञातम् Not Known	– –	अमु N.P.	O.I.	This is attributed to Anubhutiswarupa.
३३०.	न्यायरत्नदीपावलिः Nyayaratna Dipavali	श्रीआनन्दानुभवः Sri Anandanubhava	दे D	" "	G.O.M.L., S.M. (Incomplete)	This is different from Nyayadipavali by Anandabodha. This begins "Haripadam Pranamya". That begins "Jagadankurakandaya".

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३३१.	न्यायरत्नदीपावलिव्याख्या-वेदान्तविवेकः Nyayaratnadipavali Vyakhya-Vedantaviveka	श्रीआनन्दज्ञानः Sri Anandajnana	म M	अमु N.P.	C.O.L., G.O.M.L.	
३३२.	न्यायेन्दुशेखरः Nyayenduscekhara	श्रीत्यागराजमखी (श्रीराजुशास्त्री) Sri Tyagaraja Makhi (Sri Raju Sastri)	दे D	मु P	S.V.P. (1st Part)	This is in reply to Nyayabhaskara of the Madhvas. The second part has recently been printed by the Advaita Sabha, Kumbhakonam.
३३३.	पदार्थतत्त्वनिर्णयः सव्याख्यः Padarthatattwanirnaya-Savyakhya	श्रीआनन्दानुभवः Sri Anandanubhava	,, ,,	,, ,,	M.U.	This is a criticsm of Nyaya and Vaiseshika. The author himself has written a commentary on his text.
३३४.	पदार्थतत्त्वनिर्णयविवरणम् Padarthatattwanirnaya Vivarana	श्रीआनन्दज्ञानः Sri Anandajnana	म M	अमु N.P.	G.O.M.L., C.O.L.	This is also called Tattwaviveka.
३३५.	पदार्थनिर्णयटीका Padarthanirnaya Tika	श्रीआत्मस्वरूपभगवन् Sri Atmasvarupa Bhagavan	दे D	अमु N.P.	G.O.M.L.	
३३६.	पञ्चकोशविचारः Panchakosa Vichara	अज्ञातम् Not Known	ते Te	,, ,,	G.O.M.L.	
३३७.	पञ्चकोशविमर्शिनी Panchakosa Vimarsini	श्रीत्यागराजः Sri Tyagaraja		,, ,,	A.L.	
३३८.	पञ्चकोशविवेकः Panchakosa Viveka	अज्ञातम् Not Known	ते Te	,, ,,	G.O.M.L.	It is not clear if this work in 42 verses is the same as attributed to Sri Sankara (A.L.) or the work in S.M.
३३९.	पञ्चदशी Panchadasi	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	N.S.P. (Bom. R.A.S., B.U., G.O.M.L., C.S.C., O.I., I.O., S.M., A.L)	This is one of the important works of Sri Vidyaranya. This has been printed in many places in many scripts and has been translated into many languages.
३४०.	पञ्चदशीव्याख्या-पददीपिका Panchadasivyakhya-Padadipika	श्रीरामकृष्णः Sri Ramakrishna	,, ,,	,, ,,	N.S.P.	This is also called Tatparyabodhini, Padayojanika and Prakasika. The author is Sri Vidyaranya's disciple.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३४१. पञ्चदशीव्याख्या-कल्याणपीयूषा Panchadasi Vyakhya-Kalyanapiyusha	श्रीलिङ्गन्नसोमयाजी Sri Linganna Simayaji	दे D	" "	R. Linganna Somayaji Advocate, Guntur	
३४२. पञ्चकोशविवेकः Panchakosa Viveka	अज्ञातम् Not Known	ते Te	अमु N.P.	S.M.	It is not clear if this is part of Panchadasi.

One Brahmananda Sarasvati is said to have written a commentary on Panchadasi C.P. & Berar Cat. One Kshirasvami is said to have written a work called Panchadasi. It is not clear if it is a commentary on Sri Vidyaranya's Panchadasi or an independent work. C.P. & B. Cat.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३४३. पञ्चप्रकरणी Panchaprakarani	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	

There is one Panchaprakasani by one Ramadasa in A.L. It is not clear if that is the same as this. Haraprasada Sastr'is notice of Sanskrit Mss. vol X mentions a Panchaprakarani by one Ichcha Rama Sarma.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३४४. पञ्चप्रकरणी Panchaprakarani	" "	" "	" "	G.O.M.L.	It is not clear that this is the same as No. 343.
३४५. पञ्चप्रक्रिया Panchaprakriya	श्रीसर्वज्ञात्मा Sri Sarvajnatma	दे D	मु P	M.U. (G.O. M.L.)	
३४६. पञ्चप्रक्रियाटीका Panchaprakriya Tika	श्रीआनन्दज्ञानः Sri Anandajnana	" "	" "	M.U., T.U. (C.O.L.)	
३४७. पञ्चप्रक्रियाव्याख्या Panchaprakriya Vyakhya	श्रीपूर्णविद्यामुनिः Sri Purnavidya Muni	" "	" "	M.U., T.U. (C.O.L., G.O. M.L.)	
३४८. पञ्चब्रह्मैक्यविवरणम् Pancha Brahmaikya Vivarana	श्रीलीलानन्दः Sri Lilananda	" "	अमु N.P.	S M.	This is an extract from a work called Tarakabrahma Ramamantra.
३४९. पञ्चभूतविकारः Panchabhuta Vikara	अज्ञातम् Not Known	म M	" "	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३५०.	पञ्चरत्नप्रकाशः Pancharatnaprakasa	श्रीसुब्रह्मण्यः Sri Subrahmanya	ग्र G	अमु N.P.	S.M.	This is a commentary on Pancharatna. It is not clear who the author of Pancharatna is. The author is the disciple of Krishnananda Sarasvati.
३५१.	पञ्चरत्नविवृतिः Pancharatna Vivriti	श्रीवासुदेवेन्द्रशिष्यः Sri Vasudevendra Sishya	" "	" "	O.I.	
३५२.	पञ्चश्लोकी Panchasloki	अज्ञातम् Not Known	" "	" "	O.I.	
३५३.	पञ्चश्लोकीव्याख्या Panchasloki Vyakhya	" "	न N.N.	" "	O.I.	It is not clear if this is the same as Panchaslokaprakasika by Amritananda Tirtha.
३५४.	पञ्चावस्थाविवेकः Panchavastha Viveka	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendrayati	दे D	" "	G.O.M.L., C.O.L.	This describes the five avasthas, Jagrat, Svapna, Sushupti, Murcha and Marana.
३५५.	पञ्चीकरणम् Panchikarana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	ग्र G	" "	G.O.M.L.	The author was the disciple of one Sri Ramachandrendra. He is not Sri Sadasivabrahmendra of Narur.
३५६.	पञ्चीकरणम् Panchikarana	अज्ञातम् Not Known	दे D	मु P	S.M.	The whole of this seems to have been printed in S.M. Vol. 13.
३५७.	पञ्चीकरणम् Panchikarana	" "	" "	अमु N.P.	G.O.M.L , A.L.	
३५८.	पञ्चीकरणम् Panchikarana	" "	ते Te	मु P	S.M., M.P.L., C.O.L.	The whole of this is printed in S.M. 13. It is also called Panchikarana-samgraha and Panchikarana Tatvanirnaya. This is attributed to Sri Anandagiri.
३५९.	पञ्चीकरणम् Panchikarana	श्रीअभिनवसदाशिवेन्द्रः Sri Abhinavasadasivendra	–	अमु N.P.	A.L.	
३६०.	पञ्चीकरणभूतोपसंहारः Panchikarana Bhutopasamhara	अज्ञातम् Not Known	दे D	" "	S.M.	This explains how the Panchabhutas enter into their original substances. The author seems to be a disciple of one Purnananda because he says at the end : Purnanandarpanam Astu.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३६१.	पञ्चीकरणमहावाक्यार्थः Panchikarana Mahavakyar-tha	अज्ञातम् Not Known		अमु N.P.	O.I.	
३६२.	पञ्चीकरणवार्तिकम् Panchikaranavarthikan	श्रीगोविन्दपादः Sri Govindapada	ग्र G	" "	O.I.	
३६३.	पञ्चीकरणविधिः Panchikaranavidhi	अज्ञातम् Not Known		" "	O.I.	
३६४.	परब्रह्मनिरूपणम् Parabrahmanirupana	श्रीएकोजीराजः Sri Ekoji Raja	दे D	" "	S.M.	This is attributed to Ekoji Raja of Tanjore. This forms part of a work dealing with various topics. This is written in the form of a conversation between Sri Krishna and Narada.
३६५.	परब्रह्मस्तोत्रम् Parabrahmastotra	अज्ञातम् Not Known		" "	P.U.S.M.L.	This begins "भजन्तु रुद्रं···अखण्डमेकम्"
३६६.	परमतभञ्जनम् Paramatabhanjana	" "	ते Te	" "	S.M. (Incomplete)	This consists of 16 Nirasas refuting other systems and establishing Advaita.
३६७.	परमसिद्धान्तसारः Paramasiddhantasara	" "	म M	" "	G.O.M.L.	The author seems to be the disciple of one Svayamprakasayati.
३६८.	परमहंसचर्या Paramahamsacharya	श्रीसदाशिवब्रह्म Sri Sadasivabrahma	दे D	" "	S.M.	It is not clear if the author the great Sadasivabrahmendra, disciple of Paramasivendra. This treats with the activities of a Paramahamsa.
३६९.	परमाक्षरविवेकः Paramakshara Viveka	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	" "	" "	G.O.M.L.	
३७०.	परमात्मनिरूपणम् Paramatmanirupana	अज्ञातम् Not Known		" "	A.L.	
३७१.	परमाद्वैतदर्शनम् Paramadvaitadarsana	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	दे D	अमु N.P.	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३७२.	परमाद्वैतसुदर्शनम् सव्याख्यम् Paramadvaitasudarsana Savyakhya	श्रीलीलाविभूतिः-उपनिषद्ब्रह्मेन्द्रः Sri Lilavibhuti-Upanishad-brahmendra	प्र G	अमु N.P.	O.I.	
३७३.	परमाद्वैतसिद्धान्तपरिभाषा Paramadvaita Siddhanta Paribhasha	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	" "	" "	G.O.M.L., Upanishad Brahmendra Mutt, Kanchipuram.	
३७४.	परमानन्ददीपिका Paramandadipika	अज्ञातम् Not Known		" "	O.I.	
३७५.	परमामृतम् Paramamrita	श्रीमहादेवसरस्वती Sri Mahadeva Sarasvati		" "	O.I.	
३७६.	परमामृतम् Paramamrita	श्रीमुकुन्दराजः Sri Mukundraja		" "	O.M.L.	
३७७.	परमार्थबोधः Paramarthabodha	" "		" "	O.I.	
३७८.	परमार्थसारः Paramartha Sara	श्रीशेषः Sri Sesha	दे D	मु P	T.S.S., A.G.M. (G.O.M.L., S. M., M.P.L., O.I.)	This is a short work in 85 Arya slokas in the form of a conversation between the pupil and a teacher. This is also called "Sesharya"
३७९.	परमार्थसारव्याख्या Paramarthasara Vyakhya	श्रीराघवेन्द्रमुनिः Sri Raghavendra Muni	दे D	मु P	T.S.S., A.G.M.	
३८०.	परमार्थसारव्याख्या Paramarthasara Vyakhya	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendrayati	प्र G	अमु N.P.	G.O.M.L.	This is also called Paramarthasaraprakasika.
३८१.	परमार्थसारटिप्पणी Paramarthasaratippani	श्रीसूर्यनारायणशुक्लः Sri Suryanarayana Sukla	दे D	मु P	A.G.M.	
३८२.	परमार्थसारसंग्रहः Paramarthasarasangraha	अज्ञातम् Not Known	प्र G	अमु N.P.	G.O.M.L.	This is attributed to Sri Sankara.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३८३.	परीहारखण्डनम् Pariharakhandana	श्रीरुद्रम्भट्टशर्मा Sri Rudrambhatta Sarma	दे D	मु P	V.V.P. Banaras	This is a criticism of a work called "Virodha Parihara" by one Desika Varadachariar who explained away the Virodhas in Ramanuja School mentioned by one Visvesvara Sastri of Banaras in his "Virodha".
३८४.	पादुकापञ्चकम् Padukapanchaka	अज्ञातम् Not Known	" "	" "	S.M.	Each verse ends "नमो नमः श्रीगुरुपादुकाभ्याम्". The whole work is printed in S.M. Vol. 13.
३८५.	पुरुषार्थप्रबोधः Purusharthaprabodha	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Sarasvati	" "	अमु N.P.	G.O.M.L.,O.I.	This seems to be a Saivite Work. The work begins "वेदैकवेद्यं भक्तेष्टदायिनं प्रत्यगद्वयम् । सत्यादिलक्षणं सांबं सम्भजे सर्वकारणम्" ॥
३८६.	पुरुषार्थरत्नाकरः Purushartha Ratnakara	श्रीरङ्गनाथसूरिः Sri Ranganatha Suri	ग्र G	" "	G.O.M.L., A.L.	
३८७.	पुरुषार्थरत्नाकरः Purushartharatnakara	श्रीपुरुषोत्तमतीर्थः Sri Purushottama Tirtha	ओ U	अमु N.P.	G.O.M.L.	This is similar to the previous one.
३८८.	पूर्णपुरुषार्थचन्द्रोदयः Purnapurushartha Chandrodaya	श्रीजातवेदः Sri Jataveda	दे D	" "	G.O.M.L.	This is an allegorical drama akin to Prabodha Chandrodaya, representing the union of Anandapakavalli with Dasaswa. Good qualities like श्रद्धा, भक्ति bring about the union.
३८९.	प्रचण्डराहूदयव्याख्या Prachandarahudaya Vyakhya	अज्ञातम् Not Known	" "	" "	S.M.	Prachandarahudaya is a drama by Ghanasyama. No copy of this is available. This book is only a portion of a commentary on the same. The original is on the model of Prabodhachandrodaya.
३९०.	प्रत्यक्तत्त्वचिन्तामणिः Pratyaktatvachintamani	श्रीसदानन्दः Sri Sadananda	" "	मु P	Chow., A.G.M.	The author is different from the author of Vedantasara. The author himself has written a commentary called Tilaka or Svaprabha on this.
३९१.	प्रत्यक्तत्त्वप्रकाशिका Pratyaktattvaprakasika	श्रीवासुदेवेन्द्रः Sri Vasudevendra	ते Te	अमु N.P.	G.O.M.L., A.L., O.I.	
३९२.	प्रत्यक्तत्त्वप्रमाणत्ववादः Pratyaktattvapramanatvavada	श्रीकृष्णगुरुः Sri Krishnaguru		" "	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३९३.	प्रत्यक्पूजानुसन्धानम् Pratyakpujanusandhana	अज्ञातम् Not Known		अमु N.P.	O.I.	
३९४.	प्रणवदीपिका Pranavadipika	श्रीब्रह्मानन्दः Sri Brahmananda	दे D	" "	S.M.	This explains the nature of Pranava.
३९५.	प्रणवमहाभाष्यम् Pranava Mahabhasya	श्रीजाम्बवान् ? Sri Jambavan ?	" "	" "	C.O.L. (Incomplete)	
३९६.	प्रणवमहावाक्यप्रकाशिका Pranava Mahavakya Prakasika	श्रीविज्ञानात्मभगवान् Sri Vijnanatma Bhagavan	" "	" "	C.O.L.	This points out that the meaning of Pranava and the Mahavakya "Tattvamasi" is the same.
३९७.	प्रणवार्थप्रकाशिका Pranavartha Prakashika	अज्ञातम् Not Known	" "	" "	C.O.L.	
३९८.	प्रपञ्चमिथ्यात्वम् Prapancha Mithyatva	श्रीगौतमशङ्करः Sri Goutama Sankara		" "	B.O.R.I.	
३९९.	प्रपञ्चहृदयम् Prapanchahridaya	अज्ञातम् Not Known	" "	मु P	T.S.S. (G.O.M.L.)	This book says that Bodhayana wrote an entire commentary on the entire Mimamsa (Purva and Uttara) and that Upavarsha summarised the same for the ordinary reader.
४००.	प्रबोधचन्द्रोदयः Prabodhachandrodaya	श्रीकृष्णमिश्रः Sri Krishna Misra	" "	" "	N.S.P., V.P.	This is an allegorical drama expounding the doctrines of Advaita. This is a very popular work. Sri Vedantadesika wrote a drama called Sankalpasuryodaya criticising this work.
४०१.	प्रबोधचन्द्रोदयव्याख्या Prabodhachandrodaya Vyakhya	श्रीचण्डीदासः Sri Chandidasa	" "	अमु N.P.	G.O.M.L.	
४०२.	" "	श्रीसुब्रह्मण्यपाण्डरिः Sri Subrahmanya Pandari	" "	" "	G.O.M.L., S.M., A.L.	This is also called Proudhaprakasa. This is also referred to in Hultzsh report on Sanskrit manuscripts.
४०३.	" "	श्रीघनश्यामः Sri Ghanasyama	" "	" "	S.M. (Incomplete)	This is also called Sanjivini. This is also referred to in Hultzsh report.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४०४.	प्रबोधचन्द्रोदयव्याख्या-प्रकाशः Prabodhachandrodaya Vyakhya Prakasa	श्रीरामदासः Sri Ramadasa	दे D	मु P		N.S.P. (S.M., B.R.A.S., B.U., I.O.)	
४०५.	प्रबोधचन्द्रिका Prabodha Chandrika	श्रीनन्दिगोपमन्त्रिशेखरः Sri Nandigopa Mantri Sekhara	„ „	„ „		N.S.P. (I.O., A.L.)	
४०६.	„ „	श्रीगणेशः Sri Ganesa			अमु N.P.	O.I.	This is called Chit Chandrika.
४०७.	„ „	श्रीमहेश्वरन्यायालङ्कारः Sri Mahesvara Nyayalankara			„ „	Ben. R.A.S.	
४०८.	„ टीका „ Tika	श्रीगोविन्दामृतः Sri Govindamrita	दे D		„ „	G.O.M.L.	This is called Natakabharana.
४०९.	„ व्याख्या „ Vyakhya	अज्ञातम् Not Known	„ „		„ „	G.O.M.L.	
४१०.	प्रबोधदीपिका Prabodha Dipika	„ „	म M		„ „	C.O.L., G.O.M.L., P.W.U.S.L.	
४११.	प्रबोधमञ्जरी Prabodhamanjari	„ „			„ „	O.I. (Incomplete)	
४१२.	प्रबोधामृतम् Prabodhamrita	श्रीरामः Srirama			„ „	S.S. Mutt	Atma having drunk the wine of Moha forgets himself and is again brought to his senses. This is theme of this work.
४१३.	प्रमाणतत्त्वम् Pramanatattva	अज्ञातम् Not Known	ग्र G		अमु N.P.	G.O.M.L.	It is not clear if this is the same as Pramanatattva by Tryambaka Sastri.
४१४.	प्रमाणादिविभागश्लोकव्याख्या Pramanadivibhagasloka Vyakhya	श्रीस्वयम्प्रकाशमुनिः Sri Svayamprakasa Muni			„ „	A.L.	This seems to be a commentary on some slokas of an Advaitic work.
४१५.	प्रस्थानभेदः Prasthanabheda	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे D	मु P		V.V.P.	This is a commentary on some verses from Pushpa Danta's Sivamahimnastotra. The commentary discusses Arambhavada, Vivartavada, Parinamavada, etc.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४१६. प्रश्नावलिः Prasnavali	श्रीजडभरतः Sri Jadabharata		अमु N.P.	B.O.R.I., P.U. S.M.L.	
४१७. बदरीनाथकल्पः Badarinatha Kalpa	अज्ञातम् Not Known	ते Te	,, ,,	G.O.M.L.	This treats with Mantrayoga, Layayoga etc. and ends with Rajayoga.
४१८. बहुविधमतखण्डनम् Bahuvidhamathakhandana	,, ,,	ग्र G	,, ,,	S.M.	This is a work criticising 49 other systems of Saiva, Vaishnava etc. and establishing Advaita.
४१९. बिम्बदृष्टिः Bimbadrishti	श्रीअमरेश्वरशास्त्री Sri Amaresvara Sastri	ते Te	,, ,,	G.O.M.L.	This work says that the meditation of the Supreme Brahman as the only reality and of the Jiva as its reflected image leads to salvation. This is in the form of questions and answers.
४२०. बृहद्वाक्यवृत्तिः Brihadvakya Vritti	श्रीवेदोत्तमभट्टारकः ? Sri Vedottama Bhattaraka ?	दे D	,, ,,	G.O.M.L.	This is an exposition of the Mahavakyas. It is not clear if this is the same as Vakyavritti by Sri Sankara. Since Anandaghana has written a Tika on this, it may be the same.
४२१. बृहद्वाक्यवृत्तिव्याख्या Brihadvakyavritti Vyakhya	श्रीआनन्दज्ञानः Sri Anandajnana	दे D	अमु N.P.	G.O.M.L.	
४२२. बोधप्रक्रिया Bodhaprakriya	अज्ञातम् Not Known	,, ,,	,, ,,	S.M.	The author alludes to another work by him "Guruprasada".
४२३. बोधसारः Bodhasara	,, ,,	,, ,,	,, ,,	S.M. (Incomplete)	It is not clear if this is the same as Bodhasara by Narahari with commentary Arthadipti by Dinakara printed at Chowkhamba. A Bodhasara attributed to Sri Sankara has been printed at the Tattva Kusumanjali press, Calcutta. There is annather Bodhasara attributed to Sri Sadasivabrahmendra in O.I.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४२४.	बोधार्यप्रकरणम् Bodharyaprakarana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasivabrahmendra		अमु N.P.	A.L., O.I., G.O.M.L.	It is not clear if this is the same as Bodharya attributed to Sankara and printed in Sarada Vilas Press, Kumbhakonam, also called Svatmanirupana and Svatmanandaprakasa.
४२५.	बोधैक्यसिद्धिः सटीका Bodhaikyasiddhi Satika	श्रीअच्युतशर्मा Sri Achyuta Sarma		" "	O.I.	This is also called Advaitaratnabodha. The author himself has written a commentary on the text.
४२६.	ब्रह्मचिन्तनिकाविवरणम् Brahmachintanika Vivarana	अज्ञातम् Not Known		" "	O.M.L.	
४२७.	ब्रह्मज्ञाननिर्णयः Brahmajnana Nirnaya	" "	ग्र G	" "	G.O.M.L.	
४२८.	ब्रह्मज्ञानविचारः Brahmajnana Vichara	" "	ते Te	" "	G.O.M.L.	
४२९.	ब्रह्मतत्त्वसुबोधिनी Brahmatattva Subodhini	श्रीगोपालेन्द्राश्रमी Sri Gopalendrasrami	ते Te	" "	G.O.M.L., A.L., O.I.	This seems to be the same as the one attributed to Sri Krishnananda, disciple of Akhandananda.
४३०.	ब्रह्मनामावलिः Brahmanamavali	अज्ञातम् Not Known	" "	" "	G.O.M.L.,O.I.	This is a collection of certain significant names of the Supreme Being expressing the identity of the soul with the Supreme. This is attributed to Sri Sankara by some.
४३१.	ब्रह्मनिरामयाष्टकम् Brahmaniramayashtaka	" "	दे D	मु P	S.M.	This seems to be an extract from some other work. The first verse begins "Evam". Each verse ends with "Soham Brahma Niramayam". The whole of this is printed in S.M. Vol. 13.
४३२.	ब्रह्मनिर्गुणत्ववादः Brahmanirgunatvavada	" "		अमु N.P.	A.L.	
४३३.	ब्रह्मपञ्चकम् Brahmapanchaka	" "	ते Te	" "	G.O.M.L.	Each verse ends "Brahmaiva Tattvamasi Vatsa Na Samsayo Naha".

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४३४.	ब्रह्मप्रणवदीपिका Brahmapranavadipika	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	प्र G	अमु N.P.	G.O.M.L.,O.I.	
४३५.	ब्रह्मभावनिर्णयः Brahmabhava Nirnaya	श्रीपूर्णेन्द्रसरस्वती Sri Purnendra Sarasvati		" "	O.I.	
४३६.	ब्रह्मलक्षणम् Brahmalakshana	अज्ञातम् Not Known	दे D	" "	B.U.	This is a work describing Brahman and refuting the Buddhist doctrine of Sunya and also the Jain and Sankhya concept of the Reality.
४३७.	ब्रह्मविचाराधिकारनिरूपणम् Brahmavicharadhikara Nirupana	श्रीरामशास्त्री Sri Ramasastri	ते Te	" "	G.O.M.L.	This work lays down the required qualification of one who wants to inquire into about Brahman. The author says that he has written another philosophical work called Mukti Vivechana. He quotes from Jivanmukti Viveka.
४३८.	ब्रह्मविदाशीर्वादपद्धतिः Brahmavidasirvada Paddhati	श्रीविद्यारण्यः Sri Vidyaranya	प्र G	मु P	A.S. (G.O.M.L.)	This contains 53 benedictory passages wishing realisation of the identity of the individual soul with the Supreme Brahman.
४३९.	ब्रह्मवित्कर्मविचारः Brahmavitkarma Vichara	अज्ञातम् Not Known		अमु N.P.	O.I.	
४४०.	ब्रह्मविद्यारहस्यम् Brahmavidya Rahasya	" "		" "	A.L.	
४४१.	ब्रह्मविद्यासारसंग्रहः Brahmavidyasarasangraha	" "		" "	A.L.	
४४२.	ब्रह्मविद्यासुधार्णवः Brahmavidyasudharnava	श्रीपरमानन्दतीर्थः Sri Paramananda Tirtha	ते Te	" "	S.M.	
४४३.	ब्रह्मविन्निधिः Brahmavinnidhi	श्रीवेङ्कटयोगिन् Sri Venkata Yogin	प्र G	" "	G.O.M.L., A.L.	
४४४.	ब्रह्मविन्महिमा Brahmavinmahima	अज्ञातम् Not Known	ते Te	" "	G.O.M.L.	This describes the greatness of one who has realised Brahman. This is said to be a commentary on the Bhagavata Verse "नाहं तथास्मि यजमानहविर्वितने" (Bhagavatha, third Skandha sixteenth Adhyaya, eighth sloka.)

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४४५.	ब्रह्मसिद्धिः Brahmasiddhi	श्रीमण्डनमिश्रः Sri Mandana Misra	दे D	मु P	G.O.M.L.	This is a work on Advaita Vedanta by Mandana Misra who afterwards became Sri Sankara's disciple under the name Suresvaracharya. Professor Kuppusvami Sastri thinks that Mandana is different from Suresvara.
४४६.	ब्रह्मसिद्धिटीका Brahmasiddhi Tika	श्रीशङ्करपाणिः Sri Sankarapani	,, ,,	,, ,,	G.O.M.L. (A.L.)	
४४७.	ब्रह्मसिद्धिव्याख्या-अभिप्रायप्रकाशिका Brahmasiddhi Vyakhya-Abhipraya Prakasika	श्रीचित्सुखः Sri Chitsukha	,,	अमु N.P.	G.O.M.L. (without beginning)	
४४८.	ब्रह्मसिद्धिव्याख्या-भावशुद्धिः Brahmasiddhi Vyakhya Bhavasuddhi	श्रीआनन्दपूर्णः Sri Ananandapurna	,, ,,	,, ,,	G.O.M.L.	

Sri Vachaspati Misra is said to have written a commentary on Brahmasiddhi, called Brahma Tatvasamiksha. This is said to have been referred to in Rijuvivarana. But it has not been available so far. There is a work called Brahma Tatvasamiksha in A.L. It is not clear if this is the same as Vachaspathi's.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४४९.	ब्रह्मस्वरूपप्रकरणम् टीकासहितम् Brahmasvarupaprakarana Tikasahita	श्रीशङ्करः (आनन्दज्ञानः) Sri Sankara (Anandajnana)		,, ,,	G.O.M.L.	
४५०.	ब्रह्माद्वैतप्रकाशिका Brahmadvaita Prakasika	श्रीभाववागीशः Sri Bhava Vagisa	,, ,,	,, ,,	G.O.M.L.	
४५१.	ब्रह्मानन्दप्रदीपिका Brahmananda Pradipika	श्रीनारायणः Sri Narayana	म M	,, ,,	M.P.L.	
४५२.	ब्रह्मानन्दविलासः Brahmananda Vilasa	श्रीस्वामी Sri Svami	ते Te	,, ,,	G.O.M.L.	
४५३.	ब्रह्मानन्दविलासः Brahmananda Vilasa	श्रीशाश्वतानन्दः Sri Sasvatananda	दे D	,, ,,	S.M.	This describes the state of one who is immersed in Brahmananda.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४५४.	ब्रह्माह्निकम् Brahmanhika	श्रीवासुदेवब्रह्मेन्द्रसरस्वती Sri Vasudevabrahmendra Sarasvati	दे D	मु P	A.P. Mayuram	This is a collection of verses from Jnanavasishta, Puranas, Gita, Upadesasahasri etc.
४५५.	ब्रह्मावबोधः Brahmavabodha	श्रीमुकुन्दमुनिः Sri Mukunda Muni		अमु N.P.	B.O.R.I.	
४५६.	ब्रह्मोत्तरतत्त्वरत्नमाला Brahmottaratattva Ratna Mala	श्रीशङ्करमिश्रः Sri Sankara Misra	ग्र G	" "	O.I., A.L.	
४५७.	भक्तिरसायनम् Bhaktirasayana	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे D	मु P	A.G.M., Chow.	

This is a work in three Ullasas. Although this is a work dealing with Bhakti, the advaita philosophy is brought in the course of the commentary on the first Ullasa (written by the author himself). In his commentary on the 19th and 23rd sloka of the 1st Ullasa, he asks to refer to his Vedantakalpalatika and Siddhantabindu for further details. He seems to be of the opinion that Bhakti is an essential step for the final realisation.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४५८.	भक्तिविवेकव्याख्या Bhaktiviveka Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	ग्र G	अमु N.P.	O.I.	
४५९.	भक्तिस्वरूपविवेकः Bhaktisvarupaviveka	श्रीरामचन्द्रः Rri Ramachandra	दे D	" "	G.O.M.L.	
४६०.	भागवतप्रथमश्लोकव्याख्या Bhagavata Prathamasloka Vyakhya	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	" "	मु P	Chow.	

In this work also the author explains the Advaita doctrines. Madhusudana seems to have intended to write a commentary on the whole of Bhagavatha, vide his statement "भागवतपद्यानां कश्चिद्भाव: प्रकाश्यते". This is also called Paramahamsapriya. This is also printed in Nityasvarupa Brahmachari's edition of Bhagavatha (Brindavana edition).

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४६१.	भावज्ञानप्रकाशनम् Bhavajnanaprakasana	श्रीशिवरामपण्डितः Sri Sivarama Pandita	ते Te	अमु N.P.	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४६२.	भावज्ञानप्रकाशिका Bhavajnanaprakasika	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	प्र G	अमु N.P.	S.M.	
४६३.	भावनापुरुषोत्तमः Bhavanapurushottama	श्रीरत्नखेटश्रीनिवासदीक्षितः Sri Ratnakheta Srinivasa Dikshita	" "	" "	S.M.	This is a drama on the model of Prabodha Chandrodaya. It was composed to advocate Advaita. He is also said to be the author of other Advaita Granthas :--Advaitastava, Advaitakaustubha, Vadataravali, Madhvadvamsana and Vedantavadavali.
४६४.	भावार्थदीपिका Bhavarthadipika	अज्ञातम् Not Known		" "	A.L.	
४६५.	भास्करदीक्षितीयम् Bhaskara Dikshitiya	" (भास्करदीक्षितः ?) " (Bhaskara Dikshita)		" "	A.L.	It is not clear if this refers to Bhaskara Dikshita's Ratnatulika.
४६६.	भेदखण्डनम् Bhedakhandana	अज्ञातम् Not Known	ते Te	" "	G.O.M.L. (Incomplete)	This refutes the dualistic theory of the Universe held by the Naiyayikas and others.
४६७.	भेदतमोमार्तण्डशतकम् Bhedatamomartandasataka	श्रीरामचन्द्रेन्द्रसरस्वती Sri Ramachandrendra Saraswati	प्र G	" "	A.L.	
४६८.	भेदधिक्कारः Bhedadhikkara	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	दे D	मु P	Chow. (G.O.M.L., S.M., I.O., Ben. R.A.S., A.L., O.I., P.U.S.M.L.)	This is also a refutation of the dualistic theory of the Naiyayikas and others. One Nrisima Deva has written an adverse criticism of this, vide G.O.M.L. 4311.
४६९.	भेदधिक्कारसत्क्रिया Bhedadhikkarasatkriya	श्रीनारायणाश्रमी Sri Narayanasrami	" "	" "	Chow. (S.M., G.O.M.L., C.O.L., O.I., C.S.C., A.L., Ben. A.R.S.)	This is a commentary on Bhedadhikkara.
४७०.	भेदधिक्कारसत्क्रियोज्ज्वलः Bhedadhikkarasatkriyojjwala	अज्ञातम् Not Known	प्र G	अमु N.P.	G.O.M.L., O.I.	O.I. gives the name of the author as Purnadharananda Thirta. This is a commentary on Narayanasrami's Bhedadhikkarasatkriya.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४७१.	भेदधिक्कारटिप्पणी Bhedadhikkara Tippani	अज्ञातम् Not Known	ग्र G	अमु N.P.	S.M.	
४७२.	भेदधिक्कारोपन्यासः Bhedadhikkaropannyasa	" "	" "	" "	S.M.	This is in the form of a discourse on Bhedadhikkara.
४७३.	भेदधिक्कारविवृतिः Bhedadhikkara Vivriti	श्रीकालहस्तियज्वा Sri Kalahastiyajva	दे D	" "	G.O.M.L.	
४७४.	भेदधिक्कारन्यक्कारांकुशः Bhedadhikkaranyakkaran-kusa	श्रीवेङ्कटनाथभट्टः Sri Venkatanatha Bhatta		" "	M.O.L.	This is written in defence of Bhadadhikkara and in refutation of Bhadadhikkaranyakkara, a criticism of Bhadadhikkara by one Narasimha Deva.
४७५.	भेदध्वान्तचण्डमारुतम् Bhedadhvantachanda Maruta	अज्ञातम् (श्रीरामचन्द्रेन्द्रः ?) Not Known (Sri Ramachandrendra ?)	दे D	" "	G.O.M.L.	
४७६.	भेदनिराकरणम् Bhedanirakarana	" "	ग्र G	" "	A.L.	
४७७.	भेदविभीषिका Bhedavibhishika	श्रीअभेदोपाध्यायः Sri Abhedopadhyaya	ते Te	" "	I.O.	
४७८.	भ्रमभञ्जनी Bhramabhanjani	श्रीमल्लादिरामकृष्णः Sri Malladi Ramakrishna	" "	मु P	V.P. Bezwada.	This is written as a reply to a work called Prabha by one Advaitananda who says that Sri Sankara's commentaries are wrong because they were written when he was young and gives his own interpretation.
४७९.	मतत्रयैक्यप्रकाशिका Matatrayaikya Prakasika	श्रीअय्यण्णाचार्यः Sri Ayyannacharya	ग्र G	अमु N.P.	A.L., P.U.S. M.L.	This is said to be a work reconciling the three schools.
४८०.	मतत्रयसर्वस्वम् Matatraya Sarvasva	श्रीवेङ्कटेशशास्त्री Sri Venkatesa Sastri	ग्र G	अमु N.P.	G.O.M.L.	
४८१.	मध्वतन्त्रचपेटिकाव्याख्यानम् Madhvatantra Chapetika-vyakhyana	श्रीरामकृष्णः Sri Ramakrishna	ते Te	अमु N.P.	G.O.M.L., O.I. (Incomplete)	Both the text and commentary are by the same author.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४८२.	मध्वतन्त्रमुखमर्दनम् सव्याख्यम् Madhvatantra Mukhamar-dana Savyakhya	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P	Ramanatha Dikshit 17. Hanuman ghat Banaras. (S.M., G.O.M.L.,I.O. A.L., C.O.L.)	

This is an unfavourable criticism of the Dvaita view of the Madhva. Appayya Dikshita has himself written a commentary on this called Madhva Matha Vidhvamsanam. The text with its commentary and Tippani by Sri Chinnaswami Sastri of the Banaras Hindu Universiti has been published, by Pt. Ramanatha Dikshit, Hanuman ghat, Banaras. Both the text and commentary have been published in Grandha character also; but it is not clear where thay are available now.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४८३.	मध्वभ्रान्तिनिरासः Madhvabhranti Nirasa	श्रीशुक्लः Sri Sukla	" "	" "	S.M. (A prin-ted copy is avai lable at the S. M.L.)	This work has received a reply from the Dvaitins called "Appayya Dikshita Kapola Chapetika".
४८४.	मध्वमतखण्डनम् Madhvamata Khandana	श्रीआनन्दाश्रमः Sri Anandasrama	" "	" "	J.S.K.P. (Kolhapur)	The author is a disciple of Sri Appayya Dikshita.
४८५.	मध्वमतविध्वंसनम् Madhvamata Vidhvamsana	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	This is also called Dvaitamata Vidhvamsanam. It is not clear if this is the same as Madhvamata Dvamsanam by Ratna Khate Srinivasa Dikshita referred to in vol. XIV of S.M. Cat. and R. 5996 (G.O.M.L.).
४८६.	" "	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita	ते Te	" "	S.M.	
४८७.	मध्वमुखभङ्गः Madhvamukha Bhanga	श्रीसूर्यनारायणः Sri Suryanarayana	दे D	मु P	S.M. (A prin-ted copy is available at the S.M.L.)	A copy of a work of the same name in O.I. gives the name of the author as Appayya Dikshita. It is not clear if this is the same as Appayya Dikshita's Madvatantra Mukhamardana.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४८८.	मध्वसिद्धान्तभञ्जनम् Madhvasiddhanta Bhanjana	अज्ञातम् Not Known	N.N.	अमु N.P.	G.O.M.L. (Incomplete)	
४८९.	मननमाला Mananamala	श्रीअद्वैत (अच्युत ?) कृष्णानन्दतीर्थः Sri Advaita (Achyuta ?) Krishnananda Tirtha		" "	A.L.	One Ramananda has written a Vivarana on this called Mananamala Vivaranam, vide A.L. 148-2.
४९०.	मनोनियमनम् Manoniyamana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	मु P	V.V.P. (Along with some other works)	This shows how one should control the mind.
४९१.	मनोलयप्रकरणम् Manolayaprakarana	अज्ञातम् Not Known	" "	" "	S.M.	The whole of this is printed in S.M. Vol. 13.
४९२.	महावाक्यदर्पणम् Mahavakya Darpana	श्रीभारतीकृष्णतीर्थशिष्यः Sri Bharati Krishna Tirtha Sishya	" "	अमु N.P.	S.M., A.L.	A. L. attributes this to one Krishna Bharati.
४९३.	महावाक्यदीपिका Mahavakya Dipika	अज्ञातम् Not Known	ते Te	" "	A.L.	
४९४.	महावाक्यदीक्षा Mahavakya Diksha	" "	दे D	" "	S.M.	
४९५.	महावाक्यनिर्णयः Mahavakya Nirnaya	" "		" "	O.I.	
४९६.	महावाक्यनिरूपणप्रक्रिया Mahavakyanirupana Prakriya	श्रीसुब्रह्मण्यः Sri Subrahmanya	दे D	" "	B.U.	
४९७.	महावाक्यप्रकरणम् Mahavakyaprakarana	श्रीविज्ञानेश्वराचार्यः Sri Vijnanesvracharya	ते Te	अमु N.P.	A.L.	
४९८.	महावाक्यप्रकरणम् Mahavakyaprakarana	अज्ञातम् Not Known	ग्र G	" "		
४९९.	महावाक्यरत्नावलीः Mahavakyaratnavali	श्रीरामचन्द्रयतिः Sri Ramachandra Yati	दे D	मु P	N.S.P. (A.L., S.M., O.I., G.O.M.L.	This consists of 1008 Mahavakya collected from the 108 Upanishads.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५००.	महावाक्यरत्नावलीव्याख्या-प्रभा Mahavakyaratnavali Vya-khya-Prabha	श्रीत्रिलोकनाथमिश्रः Sri Trilokanatha Misra	दे D	मु P	41. S.V.L. Banaras.	
५०१.	,, ,, ,,	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	ग्र G	अमु N.P.	A.L.	A metrical exposition of 499.
५०२.	,, किरणावली ,, Kiranavali	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P	G.O.M.L., A.L.	This has been printed in Telegu character in Tenali (Guntur District) by Sri Narayana-srami.
५०३.	,, प्रभालोचनम् ,, Prabhalochana	,, ,,		अमु N.P.	A.L.	
५०४.	,, ,,	श्रीदेवकीनन्दनः Sri Devakinandana	दे D	मु P	I.O.	This is also called Vishamasthala Tippani.
५०५.	,, विवरणम् ,, Vivarana	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra		अमु N.P.	A.L.	It is not clear if 502 and 503 are the same.
५०६.	महावाक्यविवरणम् Mahavakyavivarana	अज्ञातम् Not Known	दे D	मु P	S.M., A.L.	In this work the Sishya asks the Guru to free him from the miseries of the world. The teacher initiates him. The whole of this is printed in S.M. Vol. 13.
५०७.	,, ,,	श्रीविद्यारण्यः Sri Vidyaranya	ते Te	अमु N.P.	G.O.M.L.	
५०८.	,, ,,	अज्ञातम् Not Known	दे D	,, ,,	C.S.C.	This begins "यस्य ज्ञानप्रभावेण". This seems to be the same as Vidyaranya's .
५०९.	,, ,,	,, ,,	,, ,,	मु P	S.M., G.O.M.L.	This explains the meaning of the Mahavakya "Tattvamasi". This is attributed to Sri Sankara. The whole of this is printed in S.M. Vol. 13. This is also called "महावाक्य बोधप्रकरणम्".
५१०.	,, ,,	श्रीकैवल्याश्रमी Sri Kaivalyasrami	,, ,,	,, ,,	V.P. (G.O.M. L., M.P.L.)	This is also called Vedantasara Panchikarana and is in 12 chapters.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५११. महावाक्यविवरणव्याख्या Mahavakyavivarana Vyakhya	अज्ञातम् Not Known	दे D	अमु N.P.	S.M.	This seems to be a commentary on Sri Vidyaranya's Mahavakya Vivarana.
५१२. महावाक्यविवेकबोधकम् Mahavakyaviveka Bodhaka	" "	म M	" "	M.P.L.	The Mahavakya "Tattvamasi" is explained herein.
५१३. महावाक्यवृत्तिदीपः Mahavakya Vrittidipa	श्रीअद्वैतः Sri Advaita		" "	Ben. R.A.S.	This is referred to as Vedantic work. There is an Advaitacharya, disciple of Sri Chaitanya. But that school cannot have anything to do with Mahavakya. This should be some other Advaita.
५१४. महावाक्यं सव्याख्यम् Mahavakyam Savyakhyam	अज्ञातम् Not Known		" "	O.I.	
५१५. महावाक्यवृत्तिः सटीका Mahavakyavritti Satika	श्रीविश्वेश्वरपण्डितः Sri Visvesvara Pandita		" "	O.M.L.	This is also attributed to Sri Sankara.
५१६. महावाक्यादर्शः Mahavakyadarsa	श्रीजयरामः Sri Jairama	ग्र G	" "	O.I.	
५१७. महावाक्यार्थतत्त्वबोधिनी Mahavakyartha Tattvabodhini	अज्ञातम् Not Known	" "	" "	G.O.M.L.	
५१८. महावाक्यार्थदीपकम् Mahavakyartha Dipaka	" "	म M	" "	C.O.L.	
५१९. महावाक्यार्थदीपिका Mahavakyartha Dipika	" "		" "	B.U.,A.L.,O.I.	
५२०. महावाक्यार्थनिरूपणम् Mahavakyartha Nirupana	" "		" "	A.L.	
५२१. महावाक्यार्थपञ्चीकरणम् Mahavakyartha Panchikarana	" "	ते Te	" "	G.O.M.L.	This seems to be the same as Mahavakya Vivarana or Mahavakyartha Bodhaprakarana No. 508 Supra. This is attributed to Sri Sankara but it cannot be so as it begins "Narayanam Padmabhuvam Vasishtam". There is another manuscript of this (slightly different), attributed to Sri Suresvaracharya.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५२२.	महावाक्यार्थमञ्जरी Mahavakyartha Manjari	श्रीअच्युतशर्मा Sri Achyuta Sarma	दे D	अमु N.P.	A.L.	
५२३.	महावाक्यार्थविवरणम् Mahavakyartha Vivarana	अज्ञातम् Not Known	" "	" "	Ben. R.A.S., A.L.	There is a work of the same name attributed to Sri Vidyaranya in G.O.M.L. It is not clear if it is the same.
५२४.	महावाक्योपदेशः Mahavakyopadesa	" "	ते Te	" "	G.O.M.L.	
५२५.	महिम्नस्तोत्रटीका Mahimnastotra Tika	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे D	मु P	N.S.P., Chow.	Mahimna Stotra is a stotra in praise of Siva by Pushpa Danta. The author of the commentary explains this as to make it a stotra of both Siva and Vishnu. In explaining the verses, he goes into discussion of Parinama and Vivartavada. The 7th stanza has been separately commented upon and the work is called Prasthana Bheda.
५२६.	मिथ्यात्वनिरुक्तिरहस्यम् Mithyatvanirukti Rahasya	श्रीगोलोकनाथः Sri Golokanatha	ग्र G	अमु N.P.	A.L.	Discussion of Mityatmavada.
५२७.	मिथ्यापवादविध्वंसनम् Mithyapavada Vidhvam-sana	श्रीचन्द्रशेखरसूरिः Sri Chandrasekhara Suri		" "	A.L.	
५२८.	मीमांसाधिकरणव्याख्या Mimamsadhikarana Vyakhya	अज्ञातम् Not Known	बं Be.	" "	C.S.C. (Incomplete)	This is a commentary on the Adhikaranas of the Mimamsa school. From the reference to "Rajju Sarpa jnana", this seems to belong to Uttara Mimamsa. This may be a commentary on Vaiyasika Nyayamala. The teacher explains that ignorance adds to samsara and knowledge to Moksha and teaches his Atmajnana.
५२९.	मुक्तिपरिणयः Muktiparinaya	श्रीसुन्दरदेवः Sri Sundaradeva	दे D	" "	S.M.	This is an elegorical drama.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५३०.	मुक्तिफलव्याख्या-कैवल्यदीपः Muktiphalavyakhya-Kaivalyadipa	श्रीहेमाद्रिः Sri Hemadri	ग्र G	अमु N.P.	G.O.M.L.	
५३१.	मुक्तिफलम् Muktiphala	श्रीबोपदेवः Sri Bopadeva	दे D	मु P	I.O. (Vol II Part I)	Hemadri has written a commentary on this called Kaivalya Dipika. It is not clear where it is available.
५३२.	मुक्तिविचारः Muktivichara	अज्ञातम् Not Known	" "	" "	B.U.	The author tries to proves that Moksha is the highest aim of all Sastras.
५३३.	मुक्तिसोपानपद्धतिः Muktisopanapaddhati	" "	" "	" "	S.M.	This shows the various steps for attaining Moksha.
५३४.	मुक्तिस्वयंवरः Muktisvayamvara	श्रीशेषाश्रमपण्डितः Sri Seshasrama Pandita		" "	S.B.	
५३५.	मोक्षनिर्णयः Mokshanirnaya	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	ते Te	" "	G.O.M.L.	The author investigates the meaning of Moksha according to various authors.
५३६.	मोक्षलक्ष्मीविकासः Mokshalakshmi Vikasa	श्रीवल्लभेन्द्रसरस्वती Sri Vallabhendra Sarasvati	दे D	" "	I.O., Bc. R.A.S.	This is in the form of a commentary on the Jabalopanishad.
५३७.	मोक्षसाम्राज्यलक्ष्मीतन्त्रम् Mokshasamrajya Lakshmi Tantra	श्रीकाण्डद्वयातीतयोगी Sri Kandadvayatitayogi	ते Te	" "	S.M.	This is a compilation from various works with some introductory verses by the author. The selections are from Sadananda's Vedantasara, Uttara Gita Vyakhya, Sanatsujatiya Vyakya, Panchadasi etc.
५३८.	मोक्षोदयः Mokshodaya	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	
५३९.	मोक्षोपायः Mokshopaya	श्रीअभिनन्दः Sri Abhinanda	दे D	मु P	N.S.P. (I.O.)	This is an abridgment of Yoga Vasishta in 48 chapters.
५४०.	मोक्षोपायव्याख्या-वासिष्ठचन्द्रिका Mokshopayavyakhya-Vasishtachandrika	श्रीआत्मसुखः Sri Atmasukha	" "	" "	"	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५४१.	मोक्षोपायव्याख्या संसारतरणिः Mokshopayavyakhya Samsaratarani	श्रीमुम्मुडिदेवः Sri Mummudideva	दे D	मु P	N.S.P.	
५४२.	योगार्णवः Yogarnava	अज्ञातम् Not Known	" "	अमु N.P.	G.O.M.L.	This explains the bearing of certain aspects of Yoga on Advaita.
५४३.	रामानुजशृङ्गभङ्गः Ramanuja Sringabhanga	" "	" "	" "	A.L., S.S.M.	This is attributed to Appayya Dikshita. One Vaishnavite is said to have written a reply to this.
५४४.	लक्षणावृत्तिः Lakshanavritti	" "		" "	A.L.	
५४५.	लिङ्गभङ्गशतव्याख्या Lingabhangasata Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः SriUpanishad Brahmendra		" "	A.L., P.U.S. M.L.	P.U.S.M.L. attributes the test to Upanishad Brahma and the commentery to one Kanchipura Maru Sannyasi. A copy of the work in the Mysore Oriental Library attributes the test to Rama Chandra Yati.
५४६.	लौकिकन्यायरत्नाकरः Loukika Nyayaratnakara	श्रीरघुनाथः Sri Raghunatha	दे D	" "	G.O.M.L.	This embodies the doctrines of Advaita and is written to ittestrate the various Nyayas therein.
५४७.	वासिष्ठयोगकाण्डः Vasishtayoga Kanda	अज्ञातम् Not Known		" "	I.O.	Sakti wants to know from his father Vasishta how he can free himself from Samsara. Vasishta teeches him. This is in the form of a dialogue and consists of eight chapters.
५४८.	वाक्यप्रकरणम् Vakyaprakarana	श्रीअद्वैतशिवयोगीन्द्रः Sri Advaitasivayogindra	ते Te	" "	S.M.	This is a Vedantic work in twenty prakaranas like Kalpita Purushotpatti Vada Khandana, Jivanmukti, etc.
५४९.	वाक्यसुधाकरः Vakyasudhakara	अज्ञातम् Not Known	दे D	" "	S.M.	This is different from Vakyasudha published in Banaras under the name Vakysudhakosa.
५५०.	वाक्यामृतम् Vakyamrita	श्रीविश्वेश्वरः Sri Visvesvara	ते Te	" "	S.M. (Incomplete)	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु॰ अमु॰	उपलब्धिस्थानम्	विवरणम्
५५१.	वाक्यार्थचन्द्रिका Vakyartha Chandrika	अज्ञातम् Not Known	ना N.N.	अमु N.P.	G.O.M.L.	This is said to be an Advaitic work.
५५२.	वाक्यार्थदर्पणम् Vakyartha Darpana	श्रीरामतीर्थः Sri Rama Tirtha		" "	O.I.	
५५३.	वादनक्षत्रमालिका Vada Nakshatramalika	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P	V.V.P. (G.O. M.L.,A.L..O,I.)	This deals with 27 topics relating to Mimamsa.
५५४.	वादावलिः Vadavali	श्रीरत्नखेटश्रीनिवासदीक्षितः Sri Ratnakheta Srinivasa Dikshita	ग्र G	अमु N.P.	G.O.M.L. (Incomplete)	This is a work refuting Visishtadvaita and Dvaita. This is also known as Vedanta-vadavali.
५५५.	वासुदेवतत्त्वम् Vasudeva Tattva	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita		" "	A.L.	
५५६.	वासुदेवमननम् Vasudeva Manana	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendra Yati	ते Te	" "	G.O.M.L.	This is the original of the Vasudevamanana now available in print which is only a summary. (Sangraha)
५५७.	वासुदेवमननम् (संग्रहः) Vasudeva Manana (Sangraha)	अज्ञातम् Not Known	दे D	मु P	V.V.P. (A.L., G.O.M.L., I.O., S.M.)	This is a very popular work and has been translated into almost all the vernaculars. From the second sloka (रचितं विस्तरेणाद्य संग्रहेण प्रकाश्यते), this seems to be a summery of some other work. This is also called Laghu Vasudeva manana to distinguish this from the original one.
५५८.	वासुदेवमननसंग्रहः Vasudeva Manana Sangraha	" "	ते Te	अमु N.P.	A.L.	It is not clear if this is the same as 557 or a further samgraha.
५५९.	विज्ञानदीपिका Vijnanadipika	" "	ग्र G	" "	O.I. (Incomplete)	
५६०.	विज्ञानामृतम् Vijnanamrita	श्रीविज्ञानयतिः Sri Vijnana Yati		" "	S.B.	
५६१.	विदेहमुक्तिविवरणम् Videhamukti Vivarana	श्रीरामचन्द्रेन्द्रसरस्वती Sri Ramachandrendra Sarasvati	ग्र G	" "	A.L.	This deals with the nature of Videhamukti.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५६२.	विद्यापरिणयः Vidyaparinaya	श्रीआनन्दरायमखी Sri Anandaraya Makhi	दे D	मु P	N.S.P. (S.M.)	This is an allegorical drama on the modal of Prabodhachandrodaya.
५६३.	विद्युन्मालाविमर्शः Vidyunmala Vimarsa	अज्ञातम् (श्रीशङ्करः) Not Known (Sri Sankara)	ते Te	अमु N.P.	A.L.	This treats with the identity of the individual soul with the Supreme Brahman.
५६४.	विद्वदनुभवः Vidvadanubhava	श्रीशङ्करानन्दसरस्वती Sri Sankarananda Sarasvati		" "	S.B.	
५६५.	विद्वन्मोदतरङ्गिणी Vidvanmoda Tarangini	श्रीरामदेवचिरञ्जीवी Sri Ramadeva Chiranjivi	दे D	" "	G.O.M.L., M. P.L., O.I.	This is a metreal review of philosophical and religions systems. This is said to have been printed in Calcutta.
५६६.	विरक्तिरत्नावलिः Virakti Ratnavali	अज्ञातम् Not Known	ते Te	" "	A.L.	
५६७.	विरोधवरूथिनी Virodhavaruthini	श्रीउमामहेश्वरः Sri Umamahesvara	" "	" "	G.O.M.L., A.L.	This is a work wherein the author mentions 27 Contradictions in Ramanuja's Sri Bhasyas and discusses them in detail. At the end of the work the author says that there are many other virodhas which are treated by him in his Tattvachandrika. This is said to have been printed at Divine Press, Madras.
५६८.	विवेकमार्तण्डः Viveka Marthanda	श्रीविश्वरूपदेवः Sri Visvarupadeva	दे D	" "	G.O.M.L., M. P.L., C.O.L.	This is a metrical exposition of the greatness of Atmajnana. This is said to have been printed in T.S.S.
५६९.	विवेकमुकुरः Vivekamukura	श्रीनृसिंहभारती Sri Nrisimha Bharati		" "	A.L., S.S.M.	Nrisimha Bharati was a disciple of Sri Vidyaranya.
५७०.	विवेकसारः Vivekasara	अज्ञातम् Not Known	म M	" "	G.O.M.L., C.O.L.	This is a work showing that true knowledge consists in the realization of the oneness of the individual soul with the Supreme Brahman. It is not clear if this is the same as the Viveka Sara attributed to Sri Sankarananda in Hultsch's Report of search of Sanskrit manuscripts, C.C. attributes a Vivekasara to Ramchandra (Ramchandrendra ?).

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५७१.	विवेकसिद्धिः Vivekasiddhi	अज्ञातम् Not Known	म M	अमु N.P.	C.O.L., P.U. S.M.L.	
५७२.	विवेकसिन्धुः-परमार्थबोधः Vivekasidhu-Paramartha-bodha	श्रीमुकुन्दमुनिः Sri Mukunda Muni	दे D	" "	S.M. I.O., O.I.	The author is the Guru of Ramananda, the author of Brahmamritavarshini. He has also written a bigger work called Mahabhashya (probabley in maharashtra) an expression of Upanishadic doctrines. This Mahabhashya is said to have been printed in "Maharashtra Kavi Series". He is also said to have written another work called "Brahmatma Bodha."
५७३.	विवेकामृतम् Vivekamrita	अज्ञातम् Not Known	" "	" "	C.S.C., A.L.	
५७४.	विशिष्टाद्वैतदूषणसारसंग्रहः Visishtadvaitadushanasara Sangraha	श्रीब्रह्मदेवपण्डितः Sri Brahmadeva Pandita	ते Te	" "	A.L.	
५७५.	विशिष्टाद्वैतभञ्जनम् Visishtadvaita Bhanjana	श्रीरामकृष्णः Sri Ramakrishna	ग्र G	" "	G.O.M.L.,A.L. (Incomplete)	This seems to be same as "Ramanuja Sringa Bhanga No. 543.
५७६.	विश्वेश्वरानुसन्धानम् Visvesvaranusandhana	श्रीमहादेवसरस्वती Sri Mahadeva Sarasvati		" "	O.I.	
५७७.	वेदान्तकल्पलतिका Vedanta Kalpalatika	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे D	मु P	Chow. (A.L., O.I., Ben. R. A.S.)	In this work the author refutes the views of Jaimini, Kapila, Kanada, etc. and follows Sri Veyasa, Sir Sankara and Sri Suresvara.
५७८.	वेदान्तकथकम् Vedantakathaka	श्रीनीलकण्ठः Sri Nilakantha		अमु N.P.	O.I., I.O.	This is an exposition of Vedanta. The frist sloka says that the Amrita taught by Sri Veyasa, Sri Sankara, Sri Suresvara and Sri Padmapada were defiled by the mixture of the dirty water of Bhaskara etc. and that this work produces clearness therein.
५७९.	वेदान्तकारिका Vedantakarika	अज्ञातम् Not Known	दे D	" "	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५८०.	वेदान्ततत्त्वसारः Vedantatattvasara	श्रीविद्येन्द्रसरस्वती Sri Vidyendra Sarasvati	प्र G	अमु N.P.	S.M.	The author says that he is the disciple of one Kaivalyananda who has written a work called Vedanta Bhushana.
५८१.	वेदान्ततत्त्वोदयः Vedantatattvodaya	श्रीनित्यानन्दमन्त्राचार्यः Sri Nityananda Mantracharya	दे D	" "	I.O.	
५८२.	वेदान्ततात्पर्यविचारः Vedantatatparya Vichara	श्रीहरियशोमिश्रः Sri Hariyasomisra		" "	O.I. (Incomplete)	
५८३.	वेदान्ततात्पर्यविवेकव्याख्या Vedantatatparya Viveka-vyakhya	अज्ञातम् Not Known		" "	O.I.	
५८४.	वेदान्तग्रन्थः Vedantagrantha	" "	प्र G	" "	I.O.	

This is a Vedantic work setting forth the essence of the Mahavakya "Tattvamasi". Each verse begins "Ambaramahagahanadambaravidambi" and ends "Tattvamasi Tattvami Tattvamasi Tattvami". It is said that Sri Padmapada and the other Sishyas of Sri Sankara sang this poem in order to remusd Sri Sankara who had entered into the body of Amaruka and whose body was being burnt at the instance of Amaruka's queen and ministers.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५८५.	वेदान्तदर्शनम्-आत्मोल्लासः Vedantadarsana-Atmollasa	" "	प, म G.M.	" "	G.O.M.L., C. O.L.	This is a metrical work explaining the principles of Sravana, Manana and Nididhyasana, upon the significance of the Mahavakya "Tatvamasi". It is in the form of a dialogue.
५८६.	वेदान्तडिण्डिमः Vedantadindima	श्रीनृसिंहसरस्वती Sri Nrisimha Sarasvati	प्र G	" "	G.O.M.L., A. L., O.I., P.U. S.M.L.	

This gives in a nutshall the teaching of Advaita. This is called Vedanta Dindima, because each verse ends "Iti Vedanta Dindimaha". A. L. attributes a Vedanta Dindima to Sri Sankara but it is not clear if it is the same as this. This is said to have been printed in Kanarese character in the Bangalore Book Depot Press, Bangalore. This is also said to have been printed in Sanskrit.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५८७.	वेदान्तदीपिका Vedantadipika	अज्ञातम् Not Known	ते Te	" "	G.O.M.L. (Incomplete)	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५८८.	वेदान्तनामसहस्रव्याख्या Vedantanamasahasra Vyakhya	श्रीपरमशिवेन्द्रसरस्वती Sri Paramasivendra Sarasvati	दे D	अमु N.P.	S.M., G.O.M. L., Ben. R.A.S.	This is also called Swarupanusandhana or Atmanusandana. It is said to be written in order to explain the many words denoting Brahman. The names of the Brahman is given in alphabetical order. The author is different from Sri Sadasiva Brahmendra's Guru.
५८९.	वेदान्तनिर्णयः Vedantanirnaya	श्रीशिवयोगीन्द्रः Sri Sivayogindra	" "	" "	G.O.M.L.	
५९०.	वेदान्तपरिभाषा Vedantaparibhasha	श्रीधर्मराजाध्वरी Sri Dharmarajadhvari	" "	मु P	S.V.P., T.S.S. (G.O.M.L., O. I., S.M., O.I., C.O.L., A.L., S.B.)	This work is in the nature of an introduction to the study of Advaita. This is studied in the beginning of the study of Advaita by all Students.
५९१.	वेदान्तपरिभाषाव्याख्या-शिखामणिः Vedantaparibhasha Vyakhya Sikhamani	श्रीरामकृष्णदीक्षितः Sri Ramakrishna Dikshita	" "	" "	S.V.P., T.S.S. (G.O.M.L., I. O., O.I., S.M., A.L., C.O.L., S.B., C.S.C.)	This is a commentary of Vedantaparibasha by the son of the author. C.S.C. mentions a work called Vedantachudamani by Ramakrishnadhvari and O.M.L. a work called Chudamani. It is not clear if they are the same as this work.
५९२.	" मणिप्रभा " Maniprabha	श्रीउदासीनस्वामी अमरदासः Sri Udasinasvami Amaradasa	" "	" "	S.V.P.	This does not seems to be a commentary on Vedantaparibhasha, but is a commentary on Ramakrishna's Sikhamani on Vedantaparibhasha.
५९३.	" प्रकाशिका " Prakasika	श्रीपेत्तादीक्षितः Sri Petta Dikshita	ते Te	" "	T.S.S. (G.O. M.L., A.L, C. O.L., O.I..)	
५९४.	वेदान्तपरिभाषाव्याख्या-प्रकाशिका Vedantaparibhasha Vyakhya Parakasika	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे D	" "	C.U.	
५९५.	" भूषणम् " Bhushana	श्रीनारायणविद्वान् Sri Narayana Vidvan	ते Te	अमु N.P.	G.O.M.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५९६.	वेदान्तपरिभाषाव्याख्या तत्त्वबोधिनी Vedantaparibhasha Vyakhya Tattvabodhini	श्रीवेदाद्रिसूरिः Sri Vedadri Suri	दे D	अमु N.P.	C.O.L.	
५९७.	,, अर्थदीपिका ,, Arthadipika	श्रीशिवदत्तपण्डितः Sri Sivadutta Pandita	,, ,,	मु P	Chow. (S.B., B.U., C.S.C.)	This has been printed with a good Tippani by Tryambaka Sastri in Banaras.
५९८.	वेदान्तपरिभाषार्थदीपिका Vedantaparibhasharthadipika	श्रीधनपतिसूरिः Sri Dhanapati Suri		अमु N.P.	S.B.	

It is said in Sri Anantakrishna Sastri's edition of Vedantaparibhasha (Calcutta University) that on Krishnanath Nyayapanchanana has written a commentary on Vudantaparibhasha called 'Asuthoshini' and Jivananda Vidyasagara has also written a commentary on this.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५९९.	वेदान्तप्रकरणम् Vedantaprakarana	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendra Yati	म M	,, ,,	C.O.L.	
६००.	,, ,,	अज्ञातम् Not Known	दे D	,, ,,	C.O.L.	
६०१.	,, ,,	,, ,,	ग्र G	,, ,,	S.M., A.L.	
६०२.	वेदान्तभूषणम् Vedanta Bhushana	,, ,,		,, ,,	A.L.	G.I. mentions a Vedanta Bhushana Vyakhya Sri Vidyendra Saraswati, says in his Vedanta Tattvasara that his Guru Kaivalyendra has written a work "Vedanta Bhushana". It is not clear if this is Kaivalyendra's work.
६०३.	वेदान्तमन्त्रविश्रामः Vedantamantra Visrama	,, ,,		,, ,,	O.I.	
६०४.	वेदान्तमननम् Vedantamanana	,, ,,	दे D	,, ,,	C.O.L.	
६०५.	वेदान्तमुक्तावलीटीका Vedantamuktavali Tika	,, ,,	,, ,,	,, ,,	C.S.C.	Naither the name of the author of the text nor that of the commentator is known.
६०६.	वेदान्तरहस्यम् Vedanta Rahasya	श्रीवासुदेववागीशभट्टाचार्यः SriVasudevavagisaBhattacharya		,, ,,	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६०७.	वेदान्तलहरी Vedanta Lahari	श्रीसच्चिदानन्दसरस्वती Sri Sachidananda Sarasvati		अमु N.P.	O.I.	
६०८.	वेदान्तवादार्थः Vedantavadartha	श्रीकृष्णानन्दः Sri Krishnananda	प्र G	„ „	S.M.	This treats about the necessity for Gurubhakti for an aspirant.
६०९.	वेदान्तविभावना Vedanta Vibhavana	श्रीनारायणतीर्थः Sri Narayana Tirtha		„ „	O.I.	
६१०.	वेदान्तविलासः Vedanta Vilasa	अज्ञातम् Not Known	ते Te	„ „	S.M.	This seems to be an extract from some other Advaitic work.
६११.	वेदान्तविषयः Vedanta Vishaya	„ „	„ „	„ „	G.O.M.L. (Incomplete)	
६१२.	„ „	„ „	„ „	„ „	„ „	
६१३.	„ „	„ „	„ „	„ „	„ „	
६१४.	„ „	„ „	„ „	„ „	„ „	
६१५.	„ „	„ „	प्र G	„ „	„ „	
६१६.	„ „	„ „	ते Te	„ „	„ „	
६१७.	„ „	„ „	प्र G	„ „	„	This seems to be a commentary for some Advaitic work.
६१८.	„ „	„ „	„ „	„ „	„	
६१९.	„ „	„ „	ते Te	„ „	„	This work seems to contain three chapters, "Devatarchana Yogadhyaya, "Sivatmadarsanadhyaya" and "Advaitabodhadhyaya".

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६२०.	वेदान्तविषयः सटीकः Vedanta Vishaya Satika	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
६२१.	वेदान्तविषयकारिका Vedanta Vishaya Karika	" "	" "	" "	"	
६२२.	वेदान्तविषयश्लोकानुक्रमणिका Vedanta Vishaya Slokanu-kramanika	" "	" "	" "	"	
६२३.	वेदान्तसंग्रहः Vedanta Sangraha	श्रीअच्युताश्रमी Sri Achyutasrami	ग्र G	" "	"	
६२४.	" व्याख्या-प्रकाशिका " Vyakhya Prakasika	श्रीमहादेवेन्द्रमुनिः Sri Mahadevendra Muni	" "	" "	S.M.	
६२५.	वेदान्तसंज्ञाप्रकरणम् Vedantasamgna Prakarana	श्रीआदित्यपूर्णः Sri Adityapurna	दे D	मु P	G.P.	The author himself has written a commentary on the text. Both have been printed.
६२६.	" "	अज्ञातम् Not Known	" "	अमु N.P.	G.O.M.L., S. M., C.S.C., A. L., B.U., I.O., O.I.	This explains the technical terms used in Advaita Vedanta. This seems to have been printed in Grantha and Telugu. But it is not clear where they are available now.
६२७.	वेदान्तसंज्ञानिरुक्तिः Vedantasamgna Nirukti	अज्ञातम् Not Known	ते Te	" "	G.O.M.L. (Incomplete)	
६२८.	वेदान्तसप्तशती Vedanta Saptasati	श्रीविश्वानुभवभिक्षुः Sri Viswanubhava Bhikshu	दे D	" "	G.O.M.L.	
६२९.	वेदान्तसारः Vedanta Sara	श्रीदत्तात्रेयः Sri Dattatreya	" "	" "	S.M.	This is in the form of a conversation between Dattatreya and Kartikeya. This is similar to Avadhutagita.
६३०.	" "	अज्ञातम् Not Known	" "	मु P	B.U.	This is attributed to Sri Sankara. This is said to have been printed by B.U. in Kavaya Itihasa Sangraha. It begins "कस्ते योद्धुं प्रभवति परं देवदेवं प्रभावम्" ।

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६३१.	वेदान्तसारः Vedanta Sara	श्रीसदानन्दः Sri Sadananda	दे D ,,	मु P ,,	V.V.P., N.S.P. (S.M., Bc. R. A.S., B.U., G. O.M.L., A.L., C.O.L., O.I.)	This is a work containing a clear summary of the Upanishadic teaching as systomatised by Sri Sankara. This is a very popular work,
६३२.	,, व्याख्याबालबोधिनी ,, Vyakhya Balabodhini	श्रीआपदेवः Sri Apadeva	,, ,,	,, ,,	V.V.P. (G.O. M.L., C.O.L.)	This edition contains a good introduction by the late Professor K. Sundararama Iyer.
६३३.	,, टीका-सुबोधिनी ,, Tika-Subodhini	श्रीनृसिंहसरस्वती Sri Nrisimha Sarasvati	,, ,, ,,	,, ,, ,,	N.S.P., S.V.P. (B.U., A.L., I. O., O.I., C.S. C.)	
६३४.	,, ,, विद्वन्मनोरञ्जनी ,, ,, Vidvanmnoranjani	श्रीरामतीर्थः Sri Rama Tirtha	,, ,,	,, ,,	N.S.P. (G.O. M.L., I.O., C. S.C.)	
६३५.	वेदान्तसारटीका Vedantasara Tika	अज्ञातम् Not Known		अमु N.P.	O.I.	
६३६.	,, टिप्पणी ,, Tippani	,, ,,		,, ,,	O.I.	
६३७.	,, व्याख्या ,, Vyakhya	श्रीरामचन्द्रानन्दसरस्वती Sri Ramachandrananda Sarasvati	,,	,, ,,	A.L.	
६३८.	वेदान्तसारसंग्रहः Vedantasara Sangraha	श्रीशिवरामभट्टः Sri Sivarama Bhatta	ते Te	,, ,,	G.O.M.L., A. L., O.I., C.O.L.	
६३९.	,, व्याख्या-आत्मबोधामृतम् ,, Vyakhya-Atmabodhamritam	,, ,,	,, ,,	,, ,,	A.L., C.O.L.	
६४०.	,, ,,	श्रीपापयाराध्यः Sri Papayaradhya	ग्र G	,, ,,	G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६४१. वेदान्तसारसंग्रहः Vedantasara Sangraha	श्रीअद्वयानन्दसरस्वती Sri Advayananda Sarasvati		अमु N.P.	A.L.	
६४२. " प्रकरणम् " Prakarana	श्रीसीतारामः Sri Sitarama	ग्र G	" "	O.I.	
६४३. " मननम् " Manana	श्रीचिद्घनभारती Sri Chidghana Bharati	ते Tc	" "	G.O.M.L.	
६४४. वेदान्तसारसर्वस्वम् Vedantasara Sarvasva	श्रीमाधवसरस्वती Sri Madhava Sarasvati	दे D	" "	G.O.M.L., C. O.L.	
६४५. वेदान्तसारवार्तिकराजहंसः Vedantasara Vartika Raja-hamsa	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	" "	मु P	S.M.	This is attributed to Sri Suresvaracharya. This work shows that salvation can be obtained only by Knowledge. The instance of Vamadeva is mentioned. The work is printed in S.M. Vol. 13.
६४६. वेदान्तसिद्धान्तःव्याख्यासहितः Vedantasiddhanta Vyakh-yasahita	अज्ञातम् Not Known		अमु N.P.	O.I.	Neither the name of the author of the text nor of the commentator is known. It is not clear if Madhava or Rama Dikshita (5371, C. P and B) is the author.
६४७. " कारिकामञ्जरी " Karikamanjari	श्रीचित्सुखमुनिः Sri Chitsukha Muni	ते Tc	" "	G.O.M.L.	There is a reference in this work to 193 Vaiyasika Nyaya "रामग्रहेन्दुसंख्याता न्याया वैयासिकास्मृताः" ।
६४८. " चन्द्रिका " Chandrika	श्रीरामानन्दसरस्वती Sri Ramananda Sarasvati	दे D	मु P	G.N.C. (O.I., B.O.R.I.)	One Gangadhara Sarasvati has written a commentary on this.
६४९. " चूडामणिः " Chudamani	अज्ञातम् Not Known		अमु N.P.	A.L.	
६५०. वेदान्तसिद्धान्तनिःश्रेणिः Vedanta Siddhanta Nissreni	श्रीविठ्ठलबुधाकरः Sri Vittalabudhakara		" "	O.M.L.	
६५१. वेदान्तसिद्धान्त-प्रकाशः Vedantasiddhanta-Prakasa	अज्ञातम् Not Known	ग्र G	" "	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६५२.	वेदान्तसिद्धान्तमुक्तावलिः Vedanta Siddhanta Muktavali	श्रीप्रकाशानन्दः Sri Prakasananda	दे D	मु P	P.S. Banaras. (G.O.M.L., Ben. R.A.S.)	This is also called "Siddhanta Muktavali".
६५३.	" " व्याख्या " " Vyakhya	श्रीनन्दादीक्षितः Sri Nadadikshita	" "	अमु N.P.	G.O.M.L., A. L., I.O., Ben. R.A.S.	The author was the disciple of Bhaskarananda.
६५४.	वेदान्तसिद्धान्तरत्नमाला Vedantasiddhanta Ratnamala	श्रीविश्वनाथः Sri Visvanatha		" "	O.I.	
६५५.	वेदान्तसिद्धान्तरहस्यम् Vedantasiddhanta Rahasya	श्रीरामचन्द्रः Sri Ramachandra		" "	O.M.L.	
६५६.	" प्रकाशः " Prakasa	श्रीकल्याणरामः Sri Kalyanarama		" "	O.M.L.	
६५७.	वेदान्तसिद्धान्तसारः Vedantasiddhanta Sara	श्रीउमामहेश्वरः Sri Umamahesvara	ते Te	" "	G.O.M.L.	This is based on both Bhamati and Tattvadipana.
६५८.	वेदान्तसिद्धान्तसारसंग्रहः Vedantasiddhantasara Sangraha	श्रीसदानन्दः Sri Sadananda	म M	" "	G.O.M.L., C.O.L., A.L.	This is different from Sadananda's Vedantasara. This is in the form of questions and answers. The author is the disciple of one Advayananda who's Guru was also called Sadananda.
६५९.	" कल्पवल्ली " Kalpavalli	श्रीसदाशिवेन्द्रसरस्वती Sri Sadasivendra Sarasvati	दे D	मु P.	V.V.P.	
६६०.	" सूक्तिमंजरी " Suktimanjari	श्रीगंगाधरेन्द्रसरस्वती Sri Gangadharendra Sarasvati	"	" "	M.P.P.C. (I.O. C.S.C., A.L.. O.I.)	This is a summary of Siddhantalesa Sangraha.

The author himself has written a commentary on this called Vedantasiddhanta Suktimanjari Prakasika. This is also called Siddhantalesa Suktimanjary. It is not clear if this has any connection with Siddhantalesa Sangraha of Sri Appayya Dikshita.

६६१.	वेदान्तसिद्धान्तादर्शः Vedantasiddhantadarsa	श्रीमोहनलालवेदान्ताचार्यः Sri Mohanlal Vedantacharya		अमु N.P.	A.L.	This is said to have been Printed in Banaras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६६२.	वेदान्तहृदयम् Vedantahridaya	श्रीवरदपण्डितः Sri Varada Pandita	म M	अमु N.P.	G.O.M.L.	
६६३.	वेदान्तामृतम् Vedantamrita	श्रीगोपालेन्द्रसरस्वती Sri Gopalendra Saraswati	ग्र G	" ,,	O.I.	This purports to establisth the unity of Brahma, Vishnu, Siva and other gods.
६६४.	वेदान्तार्थनिरूपणम् Vedantartha Nirupana	श्रीवत्साश्रमी Sri Vatsasrami	–	" ,,	O.I.	
६६५.	वेदान्तार्थविवेचनमहाभाष्यम् Vedantarthavivechana Maha-Bhashya	श्रीमुकुन्दः Sri Mukunda	–	" ,,	O.I.	
६६६.	वेदान्तार्थसारसंग्रहः Vedantarthasara Sangraha	श्रीसीतारामविद्वान् Sri Sitarama Vidwan	म M	" "	M.P.L., G.O. M.L., O.I.	O.I. mentions a work "Vedantasara Sangraha" by Sitarama Vidvan ; it is not clear if both are the same. The author himself is said to have written a commentary called "Paramananda Dipika" on this.
६६७.	वेदान्तोपनिषद् Vedantopanishad	अज्ञातम् Not Known	ते Te	" ,,	S.M.	This is a metrical work based on Sri Sureswaracharya's "Vartika" ?
६६८.	वेदान्तोपन्यासः Vedantopanyasa	" ,,	ग्र G	" ,,	S.M.	This is seems to be a commentary on some other work.
६६९.	वेदार्थतत्त्वनिर्णयः Vedartha Tattvanirnaya	श्रीलिङ्गाध्वरी Sri Lingadhwari	" ,,	" ,,	G.O.M.L.	
६७०.	वैदिकविजयध्वजः Vaidika Vijayadhwaja	अज्ञातम् Not Known	दे D	" ,,	G.O.M.L.	This shows that Sri Sankara's Sutra Bhashya is the only correct one.
६७१.	वैदिकसिद्धान्तसंग्रहः Vaidika Siddhanta Sangraha	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	क K	" ,,	G.O.M.L.	This shows that the Trinity represents but different manifestations of the same Supreme Brahman.
६७२.	वैराग्यतरङ्गः Vairagyataranga	श्रीनाथः Sri Natha	–	" ,,	A. L.	
६७३.	वैराग्यपञ्चकम् Vairagya Panchakam	अज्ञातम् Not Known	दे D	मु P	S.M.	The whole of this is printed in S.M. Vol. 13.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६७४.	व्यासपुत्राष्टकम् Vyasaputrashtaka	श्रीशुकः Sri Suka	ते Te	अमु N.P.	A.L.	Each verse ends "निस्त्रैगुण्ये पथि विहरतः को विधिः को निषेधः।" Same as Sukashtakam.
६७५.	शतप्रश्नोत्तरी Sataprasnottari	श्रीअयोध्याप्रसादः Sri Ajodhyaprasada	–	" "	O.I.	
६७६.	शब्दवृत्तिप्रकाशः Sabdavritti Prakasa	अज्ञातम् Not Known	–	" "	O.I.	
६७७.	शाब्दनिर्णयः Sabdanirnaya	श्रीप्रकाशात्मयतिः Sri Prakasatmayati	दे D	" "	G.O.M.L., C.O.L.	This is a work describing the nature of valid cognition resulting from Sabda according to Advaita Vedanta. This is printed in T.S.S.
६७८.	शाब्दनिर्णयव्याख्या-दीपिका Sabdanirnaya Vyakhya Dipika	श्रीआनन्दबोधः Sri Anandabodha	" "	" "	G.O.M.L., C.O.L.	
६७९.	शारीराधिकरणसंक्षेपः Sariradhikarana Sankshepa	श्रीशुद्धसत्वः Sri Suddhasattva	ते Te	" "	G.O.M.L.	
६८०.	शिवपञ्चाक्षरीभाष्यम् Siva Panchakshari Bhashya	श्रीपद्मपादः Sri Padmapada	" "	मु P	D.P.	A short exposition of Panchakshara in the light of Advaita Vedanta with a commentary by one Hari Sarma.
६८१.	शिवरत्नतत्त्वकलिकाव्याख्या Sivaratna Tattvakalika Vyakhya	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	"Siva Tattva Kalika" is an eulogy of Siva according to Advaita. The name of the author is not known. This work is a commentary on the same. This is also called "Amoda Tarangini".
६८२.	शिवरामगीता Sivaramagita	" "	ते Te	" "	G.O.M.L.	In this work Sri Rama asks Siva to teach him the truth regarding Brahman. This is in 11 chapters. Probably this is part of some Purana.
६८३.	शिवसंहिता Siva Samhita	" "	दे D	" "	Bom. R.A.S.	This treats of Yoga as helping Advaita.
६८४.	शिष्यप्रबोधः Sishya Prabodha	" "	–	" "	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तनामानि	लिपिः	मु॰ अमु॰	उपलब्धिस्थानम्	विवरणम्
६८५.	शिष्यप्रश्नोपनिषद् Sishya Prasnopanishad	अज्ञातम् Not Known	दे D	अमु N.P.	S.M.	This is in the form of a conversation between Guru and Sishya on the nature of Maya, Jiva etc.
६८६.	शुकाष्टकम् Sukashtaka	श्रीशुकः Sri Suka	ग्र G	„ „	S.M., I.O.	This seems to be the same as "Vyasaputrashtakam" No. 674. Each Sloka ends "निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः" This is also known as "Vedantashtakam" and "Nirvanashtakam". This is said to have been printed by K. S. Ramaswami Sastri at Madras.
६८७.	शुकाष्टकम् (व्याख्या) Sukashtaka (Vyakhya)	श्रीगङ्गाधरेन्द्रसरस्वती Sri Gangadharendra Saraswati	दे D	मु P	I.O.	This seems to be a commentary on "Sukashtakam" otherwise called "Nirvanashtakam" by Gangadharendra Saraswati, vide I.O. Cat. Vol. II, Part I.
६८८.	शुद्धानन्दः सव्याख्यः Suddhananda Savyakhya	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	This is a treatise on Advaita in 3 Ullasas named "Paramavastuswana", "Sadhananirupana" and "Brahmabhyasa".
६८९.	श्रीभाष्यदूषणम् Sri Bhashyadushana	श्रीस्वामिशास्त्री Sri Swami Sastri	„ „	„ „	A.L.	
६९०.	श्रुतितात्पर्यनिर्णयः Sruti Tatparyanirnaya	अज्ञातम् Not Known	ग्र G	„ „	A.L.	This establishes Advaita by quoting passages from Srutis.
६९१.	श्रुतिमतानुमानोपपत्तिः Srutimatanumanopapatti	श्रीत्र्यम्बकभट्टः Sri Tryambaka Bhatta	„ „	„ „	G.O.M.L.	This proves by means of logical reasoning the correctness of the Advaita inference as regards the unreality of the Universe.
६९२.	श्रुतिमतोद्योतनम् Srutimatodyotana	„ „	दे D	मु P	V.V.P., S.V.P.	
६९३.	श्रुतिमतप्रकाशिका Srutimataprakasika	„ „	„ „	अमु N.P.	O.I.	It is not clear if this and Nos. 691 and 692 are the same. There seems to be slight difference.
६९४.	श्रुतिमतप्रकाशः सटिप्पणः Sritimataprakasa-Satippana	श्रीकामाक्षी Sri Kamakhsi	„ „	मु P	S.V.P.	This contains discussions on Mithyatwa, Avidyalakshana, etc. It is not clear if the original work is by Tryambaka Sastri.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६९५.	श्रुतिसारः Srutisara	श्रीपूर्णानन्दः Sri Purnananda	दे D	अमु N.P.	S.M.	
६९६.	श्रुतिसारसमुच्चयः Srutisara Samucchaya	श्रीब्रह्मनिराकारयोगीन्द्रः Sri Brahma Nirakara Yogindra	क K	" "	G.O.M.L.	The author has collected herein the essence of the Srutis.
६९७.	श्रुतिसारसमुद्धरणम् Srutisara Samuddharana	श्रीतोटकाचार्यः Sri Totakacharya	दे D	मु P	V.V.P., (S.M., G.O.M.L., C. O.L., M.P.L., A.L., O.I.)	This is a wonderful exposition of the Advaita Mahavakya "TATTWAMASI". This is said to have been composed in the immediate presence of Sri Sankara. This is also called "Vedanta Vidya Paratattva Nivedana".
६९८.	श्रुतिसारसमुद्धरणव्याख्या Sruti Sarasamuddharana Vyakhya	श्रीसच्चिदानन्दयोगीन्द्रः Sri Sachidananda Yogindra	दे D	मु P	V.V.P., An. (C.O.L.)	
६९९.	" "	श्रीचिदानन्दयोगी Sri Chidanandayogi	" "	अमु N.P.	G.O.M.L.	This is also called "Tattwadipika".
७००.	" टीका " Tika	" "	" "	" "	S.M., M.P.L.	This seems to be different from the previous one.
७०१.	" सम्बन्धोक्तिः " Sambandhokti	अज्ञातम् Not Known	" "	" "	G.O.M.L. (Incomplete)	
७०२.	श्रुतिस्मृतिसंग्रहः Sruti Smriti Sangraha	" "	ते Te	" "	S.M. (Incomplete)	This contains citations from Vedanta Srutis and Smritis.
७०३.	श्रौताखण्डार्थसिद्धिः Sroutakhandartha Siddhi	श्रीरामानन्दतीर्थः Sri Ramananda Tirtha	दे D	मु P	Swami Sastri, Hanuman ghat Banaras.	This is said to be an Advaitic work.
७०४.	श्लोकत्रयम् Slokatraya	श्रीरामचन्द्रयज्वन् Sri Ramachandra Yajwan	ग्र G	अमु N.P.	A.L.	
७०५.	षट्त्रिंशदद्वैततत्त्वमालिका Shat Trimsadadvaita Tattva Malika	श्रीआदिनारायणः Sri Adinarayana	दे D	" "	C.O.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७०६.	षड्दर्शनसिद्धान्तसंग्रहः Shaddarsanasiddhanta Sangraha	श्रीरामभद्रदीक्षितादयः Sri Ramabhadra Dikshita and others	दे D	अमु N.P.	S.M.	This is a compendium of the 6 systems of philosophy. There are 2 chapters on Advaita. It is said that this work was written at the request of Sri Serfoji Raja of Tanjore.
७०७.	षड्विधतात्पर्यनिर्णयः Shadvidha Tatparya Nirnaya	अज्ञातम् Not Known	–	,, ,,	A.L.	This explains the six matters that should be taken into consideration in arriving at the interpretation of Sastras.
७०८.	षोडशाध्यायी Shodasadhyayi	,, ,,	दे D	,,	G.O.M.L.	This work in 16 Adhyayas gives the essence of the Purva and Uttara Mimamsas in accordance with Advaita Vedanta. The author salutes Sri Vyasa and Sri Jaimini, Sri Sankara and Sri Sabara. Brihadaranyaka, Chhandogya and the Brahma Sutras are mentioned herein.
७०९.	षोडशाध्यायिटिप्पणी Shodasadhyayi Tippani	,, ,,	,, ,,	,, ,,	G.O.M.L.	
७१०.	सकलसिद्धान्तसंग्रहः Sakalasiddhanta Sangraha	,, ,,	– ,,	,, ,,	G.O.M.L.	This gives a summary of the various philosophical systems in India.
७११.	सच्चिदानन्दपदव्याख्या Sachidanandapada Vyakhya	,, ,,	–	,, ,,	B.O.R.I.	
७१२.	सच्चिदानन्दभुजङ्गः Sachidananda Bhujanga	,, ,,	दे D	,, ,,	S.M.	

This is a short treatise in 46 Bhujanga prayata metre and deals with Sat, Chit and Ananda. 8 verses from this have been separately treated as a separate work under the name "Nirvanashtaka". It is not clear whether Gangadharesvra Saraswati's commentary on "Nirvanashtaka" is upon this work or the "Nirvanashtaka" of Sri Suka.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७१३.	सच्चिदानन्दरूपविचारः Sachidananda Rupa Vichara	,, ,,	ग्र G	,, ,,	G.O.M.L.	This is an investigation into the meaning of Sat, Chit and Ananda.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७१४.	सच्चिदानन्दानुभवप्रदीपिका Sachidanandanubhava Prakasika	श्रीवासुदेवब्रह्मप्रसादः Sri Vasudeva Brahmaprasada	दे D	अ N.P.	O.M.L., O.I.	
७१५.	सत्तात्रयविवेकः Sattatraya Viveka	श्रीरामचन्द्रेन्द्रः Sri Rama Chandrendra	– "	" "	G.O.M.L.	
७१६.	सत्तासामान्यविवेकः सव्याख्यः Sattasamanya Viveka Savyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः (व्याख्याता) Sri Upanishad Brahmendra (Vyakhyata)	ग्र G	" "	O.I.	It is not clear if "Sattasamanyaviveka" is the same as "Satta-Traya Viveka".
७१७.	सत्त्वनिरुक्तिः Satwanirukti	अज्ञातम् Not Known	–	" "	O.I.	
७१८.	सदाचारप्रकरणम् Sadachara Prakaranam	" "	ते Te	" "	O.I.	It is not clear if this is the same as "Sadachara" attributed to Sri Sankara. Said to have been printed in V.V.P.
७१९.	" व्याख्या " Vyakhya	श्रीअच्युतरायमोदकः Sri Achyuta Raya Modaka	–	" "	O.I.	
७२०.	संख्याप्रकाशकव्याख्या Sankhya Prakasaka Vyakhya	श्रीकाशीरामः Sri Kasirama	बं Be	" "	I.O.	"Sankhya Prakasika" is said to be a short catalogue of philosophical and other related terms, eg Ekam—Brahman ; Dvow—Jiva and Iswara, and so on.
७२१.	संक्षिप्तवेदान्तशास्त्रप्रक्रिया Sankshipta Vedantasastra Prakriya	अज्ञातम् Not Known	ग्र G	" "	O.I.	This is attributed to Sri Sankara.
७२२.	संन्यासस्यज्ञानाङ्गत्वसमर्थनम् Sanyasasya Jnanangatwa-samarthanam	" "	–	" "	A.L.	The work proves the necessity of Sannyasa for following the path of Jnana.
७२३.	संन्यासविचारः Sanyasavichara	" "	ते Te	" "	A.L.	
७२४.	सद्वृत्तिप्रक्रिया Sadvritti Prakriya	अज्ञातम् Not known	–	" "	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७२५.	सप्तभूमिकादीपिका Sapta Bhumika Dipika	अज्ञातम् Not known	ग्र G	अमु N.P.	P.U.S.M.L.	
७२६.	सप्तश्लोकप्रकरणम् Saptasloka Prakaranam	" "	" "	मु P	S.M.	This consists of 7 slokas explaining the meaning of the word "SAT" The whole of this is printed in S.M. 13.
७२७.	समन्वयसाम्राज्यसमर्थनम् Samanvaya Samrajya Samarthanam	श्रीहरिहरानंदसरस्वती (श्रीकरपात्रीजी) Sri Hariharananda Saraswati (Sri Karapatriji)	दे D	" "	M.L.G. Madras	This work establishes that Advaita is the only doctrine which has no antagonism with any other school. The author refutes the various drawbacks in Advaita mentioned by Madhva etc.
७२८.	सम्मिश्रपञ्चीकरणम् Sammisra Panchikaranam	अज्ञातम् Not Known	" "	" "	S.M.	This treats of the manner in which the five Mahabhutas mix with one another. The whole is printed in S.M. 13.
७२९.	सर्वदर्शनकौमुदी Sarvadarsana Koumudi	श्रीमाधवसरस्वती Sri Madhava Saraswati	" "	" "	T.S.S. (G.O. M.L., C.O.L.)	This treats of the various systems of Indian philosophy.
७३०.	सर्वदर्शनसंग्रहः Sarvadarsana Sangraha	श्रीविद्यारण्यः Sri Vidyaranya	" "	" "	An. (S.M., B. O.R.I., I.O., C.S.C., M.P.L.	This work gives the essence of the various philosophical systems of India. He calls Sri Sankara's Darsana as "Sarva Darsana Siro Alankara Ratna". B.O.R. 1 has a commentary on this.
७३१.	सर्वमतसंग्रहः Sarvamata Sangraha	श्रीराघवानन्दः Sri Rahgavananda	दे D	मु P	T.S.S. (C.O.L.)	Sri Ramasubba Sastrigal of Tiruvisalur also wrote a work called "Sarva Mata Sangraha".
७३२.	सर्ववेदान्तसारसंग्रहः Sarva Vedanta Sarasan-graha	श्रीसच्चिदानन्दसरस्वती Sri Sachitananda Saraswati	" "	अमु N.P.	G.O.M.L.	This gives a summary of the teachings of the Upanishads in regard to the definition of Atma and Anatma.
७३३.	सर्ववेदान्तसिद्धान्तसारसंग्रहः Sarva Vedantasiddhanta Sarasangraha	श्रीसदानन्दः Sri Sadananda	ग्र G	" "	A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७३४.	सर्वसिद्धान्तसारसंग्रहः Sarva Siddhanta Sarasangraha	श्रीबोधनिधिः Sri Bodhanidhi	ग्र G	अमु N.P.	C.O.L.	
७३५.	साक्ष्यसाक्षिविवेकः Sakshyasakshi Viveka	अज्ञातम् Not Known	,, ,,	,, ,,	S.M.	This is a work similar to "Drik Drishya Viveka".
७३६.	साधनचतुष्टयसम्पत्तिः Sadhana Chatushtaya Sampatti	,, ,,	दे D	मु P	A.L., S.M.	This describes the qualifications for a study of Vedanta. The whole of this is printed in S.M. 13.
७३७.	,, (श्लोकः) ,, (Sloka)	,, ,,	–	अमु N.P.	A.L.	It is not clear if this is the same as No. 718.
७३८.	साधनपञ्चिका-सव्याख्या Sadhanapanchika-Savyakhya	,, ,,	–	,, ,,	O.I.	It is not clear if this is the same as "Sopana Panchaka" of Sri Sankara. One Bhudhakara has written a commentary on this.
७३९.	सारसंग्रहदीपिका Sara Sangrahadipika	श्रीविट्ठलबुधाकरः Sri Vittala Budhakara	–	,, ,,	O.M.L.	
७४०.	सिद्धस्वरूपविवरणम् Siddhaswarupa Vivaranam	अज्ञातम् Not Known	ग्र G	,, ,,	S.M. (Incomplete)	This describes the state of a Siddha.
७४१.	सिद्धान्तकल्पवल्ली Siddhanta Kalpavalli	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	मु P	V.V.P. (O.I., G.O.M.L., A.L.).	Sri Sadasiva gives herein his views on Advaita. Reference is made to "Siddhantalesa Sangraha" "Prakatartha Vivarana" and "Vivaranacharya". This is also called "Vedanta Siddhanta Kalpavalli".
७४२.	,, व्याख्या ,, Vyakhya	,, ,,	,, ,,	,, ,,	V.V.P.	This is called "Kesaravali".
७४३.	सिद्धान्तचन्द्रिका Siddhanta Chandrika	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	,, ,,	अमु N.P.	S.M.	This is said to have been printed in Bombay.
७४४.	,, व्याख्या (उद्गारः) ,, Vyakhya (Udgara)	श्रीगङ्गाधरसरस्वती Sri Gangadhara Saraswati	,, ,,	,, ,,	S.M., O.I., B.U. (Incomplete)	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७४५.	सिद्धान्ततत्त्वम् Siddhanta Tatwam	श्रीअनन्तदेवः Sri Anantadeva	" "	मु P	P.S. (Ben. R.A. A.S., S.M., O.I.)	
७४६.	" व्याख्या (संप्रदायनिरूपणम्) " Vyakhya (Sampradaya Nirupanam)	अज्ञातम् Not Known	–	अमु N.P.	O.I.	
७४७.	" व्याख्या " Vyakhya	" "	–	" "	O.I.	
७४८.	सिद्धान्ततत्त्वविवेकः Siddhanta Tatwa Viveka	" "	–	अमु N.P.	O.I.	It is not clear if Nos. 746, 747 and 748 are same and if "Siddhanta Tatwa Viveka" is also a commentary on "Siddhanta Tattwa".
७४९.	सिद्धान्तदीपः Siddhantadipa	श्रीहयग्रीवाश्रमी Sri Hayagrivasrami	–	अ "	Ben. R.A.S.	This is also called "Vedanta Siddhanta Dipa".
७५०.	सिद्धान्तदीपिका Siddhanta Dipika	श्रीभवानीशङ्करः Sri Bhavani Sankara	ते Te	" "	G.O.M.L.	
७५१.	सिद्धान्तपञ्जरम् Siddhanta Panjaram	श्रीविनायकः Sri Vinayaka	ग्र G	" "	G.O.M.L., M.P.L.	
७५२.	सिद्धान्तपरिभाषानिरुक्तिः Siddhanta Paribhasha Nirukti	श्रीश्रीनिवासः Sri Srinivasa	" "	" "	G.O.M.L.	This is said to be an Advaitic work.
७५३.	सिद्धान्तरत्नमाला Siddhanta Ratnamala	श्रीवत्सलाञ्छनशर्मा Sri Vatsalanchana Sarma	दे D	" "	G.O.M.L.	This work refutes Dvaita views.
७५४.	सिद्धान्तलेशसंग्रहः Siddhantalesa Sangraha	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P	V.V.P., V.P., Chow. (G.O. M.L., S.M., Bom. R.A.S., B.U., I.O., C.S.C., A.L., O.I., M.P.L.)	This work brings together and examines the various schools of thought on some topics of Advaita. This is also called "Siddhanta Bhedalesa Sangraha" and "Sastra Siddhantalesa Sangraha".

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७५५.	सिद्धांतलेशसंग्रहव्याख्या-कृष्णालंकारः Siddhantalesa Sangraha Vyakhya Krishnalankara	श्रीअच्युतकृष्णतीर्थः Sri Achyutakrishna Tirtha	दे D	मु P	S.V.P., Chow. (S.M., I.O., G.O.M.L., A.L., O.I.)	
७५६.	" वेदान्तसूक्तिमञ्जरी " Vedantasukti Munjari	श्रीरामचन्द्रपूज्यपादः Sri Ramachandra Pujyapada	" "	" "	Chow.	
७५७.	(शास्त्र) सिद्धान्तलेशसंग्रहव्याख्या (Sastra) Siddhantalesa Sangraha Vyakhya	श्रीविश्वनाथतीर्थः Sri Viswanatha Tirtha	" "	अमु N.P.	Bom. R.A.S.	
७५८.	" सिद्धान्तकौमुदी " Siddhantakoumudi	श्रीराघवानन्दः Sri Raghavananda	–	" "	O.I.	
७५९.	" सारः " Sara	श्रीवासुदेवब्रह्मेन्द्रसरस्वती Sri Vasudeva Brahmendra Saraswati	दे D	मु P	H.P.P. Madras	The author was a disciple of Sri Krishnananda Saraswati, disciple of Sri Ramachandra Saraswati. Sri Ramachandra Saraswati was the Prasishya of Sri Upanishad Brahmendra, the founder of the Upanishad Brahmendra Mutt, Kanchipuram.
७६०.	सिद्धान्तसंग्रहः Siddhanta Sangraha	अज्ञातम् Not Known	म M	अमु N.P.	G.O.M.L.	
७६१.	" व्याख्या " Vyakhya	श्रीरामः Sri Rama	दे D	" "	G.O.M.L.	This book prays to Siva with whom the Brahman of Advaitins is identified.
७६२.	सिद्धान्तसारः Siddhanta Sara	अज्ञातम् Not Known	ग्र G	" "	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७६३.	सिद्धान्तसारः Siddnnta Sara	अज्ञातम् Not Known	–	अमु N.P.	O.I.	

C. P and Berar mantions a Siddhanta Sara by Narahari and Dipika on the same ; it also mentions a work called Siddhanta Sara Muktavali.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७६४.	सिद्धान्तसारः Siddhantasara	अज्ञातम् Not Known	ग्र G	अमु N.P.	P.U.S.M.L.	There is a commentary on this by one Sri Sadasivendra Saraswati. It is not clear if 762, 763 and 764 are the same.
७६५.	सिद्धान्तसिद्धाञ्जनम् Siddhantasiddhanjanam	श्रीकृष्णानन्दयतिः Sri Krishnanandayati	दे D	मु P	T.S.S. (G.O. M.L., A.L., O. I.)	This is a criticism of Visishtadvaita.
७६६.	,, व्याख्या-रत्नतूलिका ,, Vyakhya-Ratnatulika	श्रीभास्करदीक्षितः Sri Bhaskara Dikshita	,, ,,	अमु N.P.	C.O.L., G.O. M.L., S.M., O. I., U.B.M.	The title of this commentary is highly suggestive of the immense service done by the commentary just as a brush is serviceable and indispensable in applying Anjana to the eyes.
७६७.	सिद्धान्तसिद्धान्तपद्धतिः Siddhantasiddhanta Paddhati	अज्ञातम् Not Known	–	,, ,,	A.L.	
७६८.	सिद्धान्तामृतम् Siddhantamritam	श्रीवेङ्कटनाथः Sri Venkatanatha	–	,, ,,	O.I.	
७६९.	सिद्धिसाधकव्याख्या Siddhisadhaka Vyakhya	श्रीपुरुषोत्तमः Sri Purushottama	–	,, ,,	O.I.	A commentary on Advaita Siddi referred to in pages 20 and 70 of Siddhanta Bindu, Gaekward Oriental Series.
७७०.	सुज्ञानविंशतिः Sujnanavimsati	श्रीमुकुन्दः Sri Mukunda	दे D	,, ,,	S.M.	
७७१.	सुभाषितपद्धतिः Subhashitapaddhati	अज्ञातम् Not Known	ग्र G	,, ,,	M.P.L.	This comprises 30 Paddhatis on Vedanta subjects.
७७२.	सृष्टिक्रमः Srishtikrama	,, ,,	,, ,,	,, ,,	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७७३. सृष्टिप्रक्रिया Srishtiprakriya	अज्ञातम् Not Known	ते Tc	अमु N.P.	A.L.	
७७४. सोपाधिकब्रह्मविद्यादर्पणम् Sopadhika Brahmavidya Darpana	श्रीस्वयम्प्रकाशब्रह्मानन्दसरस्वती Sri Swayamprakasa Brahmananda Saraswati	" "	मु P	L.A.P. Madras	This treats about the various Upasanas of Sopadhika Brahma according to Vedanta. The author says he is writing this following Sri Sankara's "Sariraka Bhashya" and does not go against it.
७७५. स्वप्नोदितम् Swapnoditam	श्रीसदाशिवेन्द्रः Sri Sadasivendra	दे D	" "	V.V.P., (S.M.)	The whole of this is printed in S.M. 13. This describes the state of one who has attained bliss by the grace of the Guru. Each verse begins "Desika".
७७६. स्वबोधरत्नस्वानुभवादर्शः प्रभाभानुटीकासहितः Swabodharatna Swanubhavadarsa Prabha Bhanu Tikasahita	श्रीमाधवाचार्यः-श्रीबालकृष्णः Sri Madhavacharya-Sri Balakrishna	–	" "	O.M.L.	
७७७. स्वरूपम् Swarupam	अज्ञातम् Not Known	–	" "	O.I.	
७७८. स्वरूपदर्शनसिद्धाञ्जनम् Swarupadarsana Siddhanjanam	श्रीवासुदेवेन्द्रसरस्वती Sri Vasudevendra Saraswati	दे D	" "	G.O.M.L.	
७७९. स्व(स्व)रूपानुभवः Swa (Swa) rupanubhava	श्रीपद्मपादाचार्यः Sri Padmapadacharya	" "	" "	V.V.P.	This is printed in the Memorial Edition of Sri Sankara's works by V.V.P. under the name "Brahmanuchintanam". It is also mentioned as a separate work under the name "Atmanuchintana", a minor work of Sri Sankara. It is also attributed to Sri Padmapada.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु॰ अमु॰	उपलब्धिस्थानम्	विवरणम्
७८०.	स्वरूपानुसन्धानम् Swarupanusandhanam	श्रीगौरीश्वर उदयशङ्कर ओझा Sri Gowriswara Udayasankara Ojha	दे D	मु P	O.I.	
७८१.	स्वयम्बोधः Swayambodha	अज्ञातम् Not Known	दे ,,	अ N.P.	I.O.	The work states that knowledge is the only means of emancipation. This is in the form of a dialogue between Vasudeva and Iswara.
७८२.	स्वरूपादर्शनसिद्धाञ्जनम् Swarupadarsana Siddhanjanam	श्रीरामचन्द्रेन्द्रयोगी Sri Ramachandrendra yogi	ग्र G	,, ,,	A.L.	
७८३.	स्वरूपब्रह्मभावना Swarupa Brahma Bhavana	श्रीस्वप्रकाशयतिः Sri Swaprakasa yati	,, ,,	,, ,,	S.M.	
७८४.	स्वरूपविमर्शनीव्याख्या Swarupavimarsani Vyakhya	श्रीचिदानन्दस्वामी Sri Chidananda swami	दे D	,, ,,		
७८५.	स्वरूपविवरणम् Swarupa Vivaranam	श्रीआनन्दज्ञानः Sri Anandajnana	ग्र G	,, ,,	G.O.M.L.	This seems to be a commentary on some other work, which explains the nature of the individual soul and the Supreme Brahman.
७८६.	स्वरूपानुभूतिमणिदर्पणम् Swarupanubhutimanidarpanam	अज्ञातम् (श्रीवेङ्कटः) Not Known (Sri Venkata)	,, ,,	,, ,,	A.L.	
७८७.	स्वात्मप्रकाशप्रकरणम् Swatmaprakasa Prakaranam	श्रीसदानन्दसरस्वती Sri Sadananda Saraswati	दे D	,, ,,	Bom. R.A.S.	This is also called "Swarupa Prakasika".
७८८.	स्वात्मयोगप्रदीपः सव्याख्यः Swatmayoga Pradipa-Savyakya	अज्ञातम् (व्याख्याता-श्रीअमरानन्दः) Not Known Sri Amarananda	,, ,,	,, ,,	G.O.M.L., C. O.L.	This is a short treatise on Advaita. The commentary is called "Prabodhini". C. O. L. says that both the text and commentary is by Amarananda.
७८९.	स्वात्मसंविदुपदेशः Swatmasamvidupadesa	श्रीदत्तात्रेयः Sri Dattatreya	–	,,	O.I.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७९०.	स्वात्मसाक्षात्कारोपदेशलक्षणम् Swatmasakshatkaropadesa Lakshana	अज्ञातम् Not Known	–	अमु N.P.	A.L.	This seems to be part of some Purana or Samhita. This is addressed by Sri Siva to Skanda.
७९१.	स्वात्मस्फूर्तिविलासः Swatmasphurti Vilasa	श्रीत्यागराजः Sri Tyagaraja	ग्र G	" "	A.L.	This contains a Tika also.
७९२.	स्वात्मानन्दचन्द्रिका Swatmananda Chandrika	श्रीस्वानन्दयोगी Sri Swananda yogi	दे D	" "	S.M.	This work seems to be a learned disquisition on Vedanta. Towards the end of the work the author says "तस्माद् अनुभवरसिको मौनादन्यत् न जानीयात् ।"
७९३.	स्वात्मानन्दस्तोत्रम् Swatmananda Stotram	श्रीविमलब्रह्मवर्यः Sri Vimala Brahma Varya	" "	मु P	S.M.	The whole is printed in S.M. 13.
७९४.	स्वानुभवतरङ्गः Swanubhava Taranga	श्रीअद्वैतेन्द्रसरस्वती Sri Advaitendra Saraswati	" "	" "	I.O.	
७९५.	स्वानुभवादर्शः Swanubhavadarsa	श्रीमाधवाश्रमी Sri Madhavasrami	ग्र "	मु "	Chow. (S.M., Bom. R.A.S., O.I.)	This work shows Anandanubhava as in a mirror. This is also called "Swatmanubhavadarsa".
७९६.	स्वानुभूतिः Swanubhuti	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	Each half of a sloka ends "Asmyaham".
७९७.	स्वानुभूतिप्रकाशः Swanubhuti Prakasa	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	मु P	V.V.P. (S.M.)	This consists of 11 verses each ending "Aham".
७९८.	स्वानुभूतिविलासः Swanubhuti Vilasa	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	–	अमु N.P.	O.I.	
७९९.	स्वाराज्यसिद्धिः Swarajyasiddhi	श्रीगङ्गाधरेन्द्रसरस्वती Sri Gangadharendra Saraswait	दे D	मु P	N.S.X. (C.O.L., O.I., C.S.C., I.O.)	This is a metrical summary of Advaita doctrines. This consists of 3 Prakaranas. The author himself has written a commentary on this called "KAIVALYA KALPADRUMA". Sri Krishna Sastri of Karungulam has written a Tippani called "Parimala". All the three have been printed by Sri Natesa Sastri of the Arya Samvardhini Press, Madras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८००.	हरिहरभेदधिक्कारः Hariharabheda Dhikkara	श्रीबोधेन्द्रसरस्वती Sri Bodhendra Saraswati	दे	अमु N.P.	G.O.M.L., S. S.M.	This is a treatise criticising the doctrine of the superiority of Vishnu or Siva over the other and concluding that there is no difference between them and that they are one and the same Parabrahma. The views of Sri Sankara in his "Sahasranama Bhashya" and "Gita Bhashya" and of Haradattacharya and Appayya Dikshita are considered herein.
८०१.	हरिहराद्वैतभूषणम् Hariharadvaita Bhushanam	श्रीबोधेन्द्रसरस्वती Sri Bodhendra Saraswati	" "	मु P	G.O.M.L. (C. O.L., A.L. S. S.M.)	This has been printed with Karikas by the G.O.M.L., Madras.

॥ इति शम् ॥

ADDENDA ET CORRIGENDA

INTRODUCTION

Part I

Page	*Col.*	*Line*	*For*	*Read*
iii	2	4	*After* "Parama Guru *add* "other Brahma-vidya Sampradayacharyas"	
iii	2	22	"hear"	"Here"
"	"	30	'iswari'	"Iswari'
"	1	14	as	is
v	"	15	brahma	Brahma
"	"	27	serach	search
vi	2	18	"consiousness'	"consciousness"
ix	1	12	'vanishes'	'vanish'
"	"	28	"	"
"	2	4	'women'	'woman'
"	"	7	'sapce'	'space'
x	1	13	सा हि	स हि
"	"	22	रुक्मान्नं	रुक्माभं
"	"	"	स्वप्रधी	स्वप्नधी
xi	1	19	Vyakarana	(*e*) Vyakarana
xii	2	1	The Nyaya	(*f*) The Naya.
"	"	24	suras	sutras
xiii	1	26	संस्काराग्निभवात्	संस्काराभिभवात्
"	2	8	Purva	(*g*) Purva
"	2	20	absotute	absolute
xvi	1	12	निष्टं	नष्टं
"	"	28	कारका	कारिका
"	2	17	नस्तः	न स्तः
"	2	20	How	how
"	2	25	he	He
xv	1	18	ot	to
xv	1	27	बुधैः	ज्बुधैः
"	2	15	Anadna	Anada
"	"	16	Advaita	Advaitic
xvii	1	4	one	One
"	2	3	शम्भं	शम्भुम्
"	"	5	Puranas	(j) Puranas
xviii	1	20	दुःखाज्ञानमयो	दुःखाज्ञानमया
"	1	Last line	आत्मानो	आत्मनो
xx	1	22	प्रभुं	प्रभुं
xxii	1	22	सकलापगमैः	सकलागमैः
"	2	20	Advaidic	Aovaita's
"	2	22	नामस्वरूप	नामरूप
xxiii	1	last line	brisking	bristling
"	2	29	consequestly	consequently
xxiv	1	7	Vastrapaharana	vastapaharana
xxv	1	1		put within brackets (सर्वज्ञानोत्तर)
"	"	17	तदात्मनमुपासीत	तदात्मनमुपासीत
"	"	21		put within brackets (मुप्रभेदागम)
xxviii	1	26	Trhiugnana	Tirugnana
"	"	27	trasnmates	transmutes
"	"	"	his	His
"	"	29	close the bracket after "Thou"	
"	2	31	perferce	perforce
xxix	1	29	bye-paths	bypaths
"	2	13	reconsiliation	reconciliation

Page	Col.	Line	For	Read
xxix	2	last but one	Bhagavat	Bhagavad
xxx	1	2	परमाय	परमार्थं
,,	1	13		add after "he says"... "in his Bhashya on Brahmasutra 1-1-4"
,,	,,	16		add after "place"... "Bhashya on 3-3-53"

Part II

Page	Col.	Line	For	Read
xxxi			In this part *substitute* "*brahmanadi*" for "Brahmanandi"	
xxix	1	2	ब्रह्मानन्दी	ब्रह्मनन्दी
,,	,,	20	Jnottama	Gnanottama
,,	,,	22	प्रामाणयं	प्रामाण्यं
xxxii	1	14	विज्ञानात्प्रक्	विज्ञानात्प्राक्
,,	,,	15	प्रमानैव	प्रमातैव
,,	,,	16	प्रमाणत्वत्वेन	प्रमाणत्वेन
,,	2	11	*add* before "Durga Saptasati" Commentary of	
xxxiii	2	16	*add* after "Panddya "since pointed in"	
xxxiv	1	1	books	worbs
xxxvi	Page number to be corrected from 'xxvvi' into 'xxxvi'			
,,	1	5	enternal	eternal
,,	1	10		Put a quotation mark at the end of the para after "them"
xxxvii	1	25	*add* after	"sutras" and "a little more"
xxxviii	2	4	sokas	slokas
xxxviii	2	16	*add*	"his" before "peregrinations"
,,	,,	25	wirting	writing
xxxix	1	10	*put* a comma (,)	after "Sankara"
,,	,,	22	*add* after	"Narasimhadri" In the edition of Vedanta Satva Viveka by Mysore oriental Institute he is said to belong to Nilachala (Sholingher)
,,	2	5	*omit* ,	after 'sariraka"
,,	,,	17	to	on
xi	1	3	scholiast	Scholiumi
,,	1	14	-do-	-do-
,,	,,	20	"to awaken"	"to have awakened"
,,	2	15	put in within brackets	
,,	,,	27	"Amalanada"	"Amalananda"
xxxxiv	2	7	*omit*	"belonged to the 16th century"
xxxxv	2	16	तम्निर्गुणं	यन्निर्गुणं
xxxxviii	1	30	Givindananda	Govindananda

Page	*Col.*	*Line*	*For*	*Read*
xxxxix	1	last line	रसयनम्	रसायनम्
L	2	11	Brahmhabindu	Brahmabindu
lii	2	9 and 10	"He was .... Tanjore"	"He was an inhabitant of the same village"
"	1	16	Bhtatta	Bhatta
liii	2	1	*omit* "Gita Sundara"	
liii	"	22	*Omit* "one"	
lv	2	7	*after* "10" *add*	"principal"
lvii	1	1	Ganpat	Ganapati
"	2	15	ni	in

Index of works

Page	*Col.*	*Line*	*For*	*Read*
1	1	16	45	48
"	2	19		*add* "Advaitha Bodha 73"
2	1	30		*add* "Advaita Siddhi Ratna 78"
"	3	last but 3 line		*add* "Acharya Karika 82"
3	1	16 and 17		*omit* "Atma Tatva Viveka"
3	3	2		*add* after "Ananda-dipika" "Vivarana"
"	"	9		*After* "Anandanubhava" *add* "Abhoga 33"
4	3	16	Kanttirava	Kantirava
"	"	28	Balapusker	Balakrishnananda
5	1	13		*add* "Sadasiva Brahmendra 19"
"	"	33		*add* Khandana Khanda Kadya Vyakhya Sarathi
5	2	26		*add* Chidanandatmaka Stotra 55
"	3	17		*add* "Jaganmithyaseva Dipika 90"
6	1	20		after "Vivarana" *add* "Vyakhya"
"	3	24		*add* "Tatparya Bodhini Panchadasi Vyakhya 104"
8	1	28		*add* do Vyakhya Sukaprakasa Vivechan 103
"	"	last line		*add* Brahmananda Sarasvati 104
"	"	"		" Kshiraswami 105
"	2	33		*add* Ramadasa 105
"	"	"		" Ichcharama 105
9	1	1	Panchadasi	Panchikarana
			Anusandhana	Atmanusandhana
"	"	2	Viachana	Vivechana
"	1	25		*Omit* "Sudarsana'
10	2	15		*Omit* "Bodharya"
10	2	26		*add* "Brahma Niramayashtaka 113"
"	3	2		Samsara Tharani

Body of the work

Page	*Col.*	*Line*	*For*	*Read*
1	10			*Omit* "It is not clear if this is Advaitic "and *substitute*". This is also called Vedantha Dipika".
2	Note to entry 16			"one Ganapati" *Omit* "one"
6	60		Saraswti	Saraswati
8	70			*Correct* "Thythireeya' into "Tya-

Page	Entry	For	Read
			ithareeya" wherever it occurs.
9	88		After beginning add "अम्भस्यपारे"
11	105	Sarawati	Saraswati
12	Note to entry 113		*Omit* 'Vidhusekhara Bhattacharya" and in the sixth line of the note *Omit* "There is a school xxxx Dravidacharya".
13	120		Narasimhaswami Narasimihasrami
15	133		A. S. to Kavita Subrahmanya Sastri, Narasaraopetta, Guntu Dist. A.P.
"	134	Upanishad	Upanishads.
"	"	treaed	treated
"	"	kena	Kena
16	143	purva and uttara	Purva and Uttara.
18	Note		T.A. into T.L.
"	"	Swesaswatra	Swetaswatara
			add after प्रकीर्णा उपनिषदः "Miscellaneous Upanishads".
"			
19	14		*Omit* "Also said......Calcutta"
26	95 Note	Palthavali	Ratnavali
27	2 and 7	Bhagavat	Bhagavad
28	15		*add* Vijayanagara Suchi after "O.I.".
"	17		*omit* "This is a rare work" and *add* "same as 207 below"
29			*omit* entries 23 and 24
30	4		*add* at the end "Prakasatma is said to have written a metrical commentary on Brahma Sutra's Das Gupta
31	5		"Do" into Chowkhamba and G.O.M.L."
"	6		*omit* "M.P.H." and add at the end "since printed in G.O. M.L."
"	7		*add* at the end "Since printed in G.O.M.L."
	14	Sarswati	Saraswati
32	20 and 21		*add* at the end 'since printed in G.O.M.L."
33	26	आत्मानन्द Atmananda	अमलानन्द Amalananda
"	34	A.D.	A.L.
"	35	"said to be"	"said to have been"
34	37	"Bhasya"	"Bhashya"
"	41	अज्ञातं unknown	अद्वैतानन्दसरस्वतीशिष्य Advaitananda Saraswati Sishya
35	57	Reputation	Refutation
36	68	*add* at the end	"said to have been printed in Telugu and Sanskrit"
39	88	Edit	Edited
"	89	Sankya	Sānkhya
		add at the end	"said to have been printed in Calcutta"
41	115	*add* at the end	"There is a commentary by Sesha Yadava Pandita, Jaipur Library"
"	119	वदान्त	वेदान्त
42	121	पुरुपार्थ सुबोविनी	पुरुपार्थसुबोधिनी
"	124	*add* at the end	"Since printed in G.O.M.C."
"	127		*omit* "S.S.J.L."
43	132	B.O.R.G.	B.O.R. I
"	133		*add* "T.S.S." after "U.U.P."
44	145	difference	differences

Page	Entry	For	Read
44	148		*omit* 148
45	152	*add* at the end	"The author himself is said to have written a commentary on this" Das, Gupta.
"	158		*omit* at the end
46	165	*add* at the end	"Attributed to Ananyanubhava Guru of Prakasatma"
"	169		*add* "Santiniketanem" after G.O. M.L.
47	175		*add* "said to have been printed in G.O.M.L."
"	77	"established"	"establishes"
		Studing	studying
48	Note	*omit* "entry 5"	*add* after '8' "being printed by the Advaita Sabha"
		Samanya	Samanvaya
		add after	"Anandapurna" "Vidyasagara"
49	1		*add* "since printed by Advaita Sabha".
"	4		For "श्री शंकराचार्य" Sri Sankara *substitute* "अभिनवनारायणेन्द्र (Abhinava Narayanendra) and "This is ......says" "This cannot be sri Sankara's as the author says".
49	7		*omit* "not clear if this is"
"	8		*add* at the end "A book printed in Hardwar in sam. 1899 mentions Govinda Bhagawatpada as the author".
50	13		*add* after the " " Anubhavollasa printed in A.S.
"	15		*add* at the end "said to have been printed by Jivananda Vidyasagara, Calcutta.

Page	Entry	For	Read
53	33		*omit* "one" Sivananda...... Girvanendra
"	40	Swopanjana	Swopajna
54	45		*add* at the end "since printed in A.S."
"	48	R.M.M.	R.M.
55	61		*add* at the end "since printed in A.S."
56	69 and 70		*add* "since printed in A.S."
57	76	Madhusudhana	Madhusudana
59	84	*Add* at the end	"There is a commentary by Gangadharendra.
	87, 88, 91, 92		*add* G.P.P." under the heading उपलब्धिस्थान
60	95		*add* "सत्यानन्दसरस्वती" Satyananda Suraswati G.P.P.
"	99	"escation"	"creation"
		"M.O.L."	"M.P.L."
		Bhashya by	'"Bhashya is by"
"	100	I.O.	G.P.P.
61	101	Karmanyasa	Karnayasa
"	106	Popular	Popular work
62	110		*add* "since printed in A.S."
"	113	'Sankar"	"Sankara"
			omit "Therefore" *add* "he be" after "if".
63	118		*add* at the end "He bows to jagannatha, who was also the Guru of Narasimhasrami", Printed in A.S.
"	120	block	gloss
"	122	175	1750
66	143		*add* after "Vidyaranya and"...... "another"

Page	Entry	For	Read
66	147	788	1788
67	154		*add* after 153..."Vignana Nowka Vyakhya" by Mukunda, Printed by A.S."
	156	*add* at the end	"Sri chandrasekhara Bharati of Sringeri is said to have written a commentary on some portion of this".
"	162	M.O.S.	M.O.I.
68	164	*add* at the end:	Vyakhya by Sankarananda Printed by A.S.
"	168	*add* at the end	Printed by S.O.M.R.
"	170	"	Printed in A.S.
69	171	देहावं देहावौ देहिनं	देहिनां
"	172		*add* at the end: "same as Vignana Nowka" since printed in A.S.
"	173	वेदान्तोदय- बोधोदय	वेदान्तार्थ–बोधार्थं
70	Note		*Add* "Patanjali Yogasutra Bhashya Vivarana since printed in S.O.M.L."
71	1		*add* after this "Akhandikya Rasa printed in G.O.M.L."
"	7	is the brother's son	is the younger brother
72	13		*add* at the end: "Printed by the Indian Institute of Philosophy".
"	"		*add* after 13 अद्वैततत्त्वसुधा,
"	"		अनन्तकृष्णशास्त्री Advaita Tatva Sudha Anantakrishna Sastri Nurani, palghat.
72	14	अद्वैतदर्पणः	अद्वैतदर्पणम्
"	17	Sundaraya	Sundararajan

Page	Entry	For	Read
73	21		*add* at the end "Printed by Karnatak Visva Vidyalaya"
"	24	Ghanasyama Sannyasi	Ghanasyama Sanyasi.
74	32		Take the entry in the column of this entry to the end of entry 31.
75	45	अद्वैतविवेक Advaida Viveka	अद्वैततत्त्वविवेक Advaita Tatva Viveka
76	57		*add* at the end "Attributed to Narasimhaswami"
77	Last line		Close the bracket after "Mannargudi"
78	67	Madhavananda	Madhusudana
79	81		*omit* the 2nd very before "useful"
"	"	Pramartha	Paramartha
81	97	*Omit* 97	
"	102	I.O.	O.I.
82	106	Adyatma	Adhyatma
	112	*omit* 112	
83	116 and 117	*omit* 116&117	
85	141-Note	"imprtant"	"important"
	Last line	worldy	worldly
86	152	गोविन्दं	गौरीशं
"	156	Jara	jara
87	162	Sanakar	Sankar
	163	Advaitic	Dwaitic
87	Note 2nd line	Temil	Tamil
89			*add* after 188: Guhadhikarana Vichara (Kasi Timmacharya) Printed in A.S.
90	191	चार्वाकविमतं	चार्वाकादिविमतं (Charvakadi ka Vimatham)

Page	*Entry*	*For*	*Reas*
91	200	अज्ञातं (Not known)	लक्ष्मीनृसिंहशास्त्री Labshmi Narisimha Sastri. Printed in A.S.
,,	204	thet	the
92	216		*add* A. L. after G.O.M.L.
93	222		*add* do after S.M.
97	250		260 Printed by Madras University.
,,	264	'Skanda to Siva'	"Siva to Skanda"
		'Sitthosmi'	"Stithosmi"
,,	266	तत्वानुभव (Tatwanubhava)	तत्वानुभवप्रकरण (Tatwanubhava (Prakarana)
99	279 and 281		Since printed in A.S.
	281	Snkara	Sankara
	290	व्यास्व्यालक्षण (Vyakhya Lakshana)	व्यवस्थालक्षण (Vyavastha Lakshana)
100		Take the last entry in 299 refarred to	"This is attributed by one Ramaswami" to entry 300. referred to
101	310		
102	315		Since printed in A.S.
	316		Since printed by Madras University.
103	320		Since printed by A.S.
	321		Since printed in Annuals of the Madras University.
	321		
103	330		Since printed by A.S.
104	331		*Add* at the end "Extracts from this are printed in A.S. Edition of Nyayaratna Dipavali".
	333		Madras University A.S.
105	334		Extracts printed in A.S.
	335	पदार्थनिर्णय (Padartha Nirnaya)	पदार्थतत्वनिर्णय (Padartha Tatwa Niranya)
	337		Printed by A.S

Page	*Entry*	*For*	*Read*
105	343 Note	Panchaprakarni	Panchaprakarani
	344	Sastres	Sastri's
106	350		"Since printed in S.M. Seems to be by Sureswara as the commentator says "स्वकीये पञ्चीकरणवार्तिके"
107	353	"The author the"	"The author is the"
		"This treats with"	"This treats about"
109	385	सरस्वती (Saraswati)	भारती (Bharati)
	390	सदानन्द (Sadanda)	सदानन्दव्यास: (Sadananda Vyasa)
111	408		"Since printed in T.S.S."
	415		"This is part of a commentary on Pushpa Danta's Sivamahimta Stotra." This is the commentary on the verse beginning with "Trayi Sankhyam Yogam". The commentary discusses it. Substitute the above for the present entry in the same column.
111	408		"Since printed in T.S.S."
	415		"This is part of a commentarp on
112	421	आनन्दज्ञान (Anandagnana)	आनन्दस्वरूपाचार्य भगवन् (Anandaswarupa Bhagavan)
	423	annather	another
113	425		*Add* at the end "This is said to be a commentary on Atmabodha".
	433 Last word	Naha	Nah
114	430	Concept	Concepts
	437		*Omit* "into"

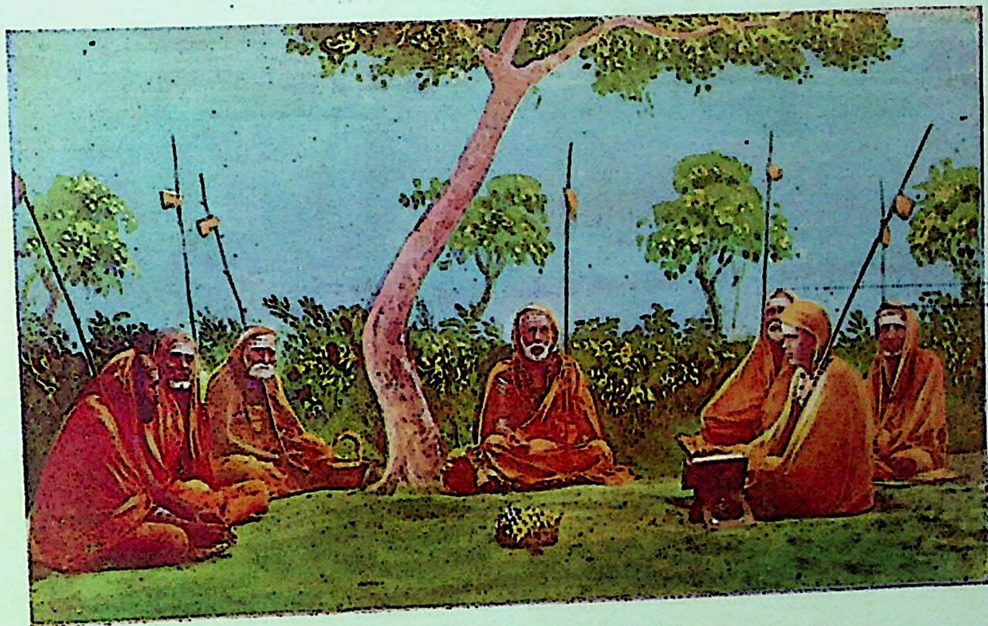
Page	*Entry*	*For*	*Read*
115	453		*Add* Since printed in A.S.
116	456		Since printed in A.S.
	457 Note	advaita	Advaitic
		23rd sloka	23rd slokas
		brought in	brought in to
		he asks to	he asks us to
	459	Rri	Sri
119	482 Note	thay	they
	483		Take the remarks here to the previous entry.
120	489	मननमाला (Mananamala)	मानमाला (Manamala)
			Since printed in Adyar.
123	528 (last line)	his	him
	529	alligorical	allegorical.
125	545	लिङ्गभङ्गशत व्याख्या (Linga Bhanga Sataka Vyakhya)	लिङ्गविभङ्गमुक्ति शतकव्याख्या (Linga Vibhanga Mukti Sataka Vyakhya)
		test	Text
	546	Illestrate	Illustrate
	547	teeches	teaches
126	557	Summery	summary
127	562	Modae	Model
	565	Matreal	Metrical
	567	religeons	religious
	569		sinc printed in A.S.
128	572	maharashtra	Maharashtra
	577	Sir	Sri
	578	Vayasa	Vyasa
129	584 Note	Tattwama-Tatwami	Tattwamasi Tattwamasi
	2nd line	remund	remind

Page	*Entry*	*For*	*Read*
129	586 Note 1st line	Dindimaha	Dindimah
131	598		*Omit* "on" before "Krishna-natha" and add "sri Yagnasami Sastri has written a Sangraha of Vedanta Paribhasha.
	602	A.I.	O.I.
			Put a stop (.) after Vyakhya.
	605	Naither	neither
132	625	G.P.	G.P.P.
	626		Since printed in A.S.
	630	Kavaya	Kavya
134	630	Systmatised	Systestemised
135	644		Sinca printed in A.S.
136	660		*Omit* M.P.P.G.
	Note 2nd line	manjary	manjari
138	674	After this	*add Satabhushani*
138	677	N.P.	P.
139	688	Paramavastu-swana	Paramavastaswarupa Nirupana
			add "Govindashtaka Vyakhya Anandagiri Printed in A.S.
141	706		*add* shatpadi Vyakhya Sankara Teertha, Printed in A.S. शतभूषणी अनन्तकृष्णशास्त्री Satabhushani Anantakrishna Sastri. Available with the Author, Nurani Palghat. Reply to Satadushani of Vedanta Desika.
144	744		*add* Sadananda and Lokesa are said to have written commentaries on this.
146	755		*add* Commentary on 754

Page	Entry	For	Read
147	763		Substitute for "just as a brush". "The author compares it to a brush". *add* at the end: This is being printed by Mysore Oriental Institute.
148	776	मु	अमु
		P.	N.P.

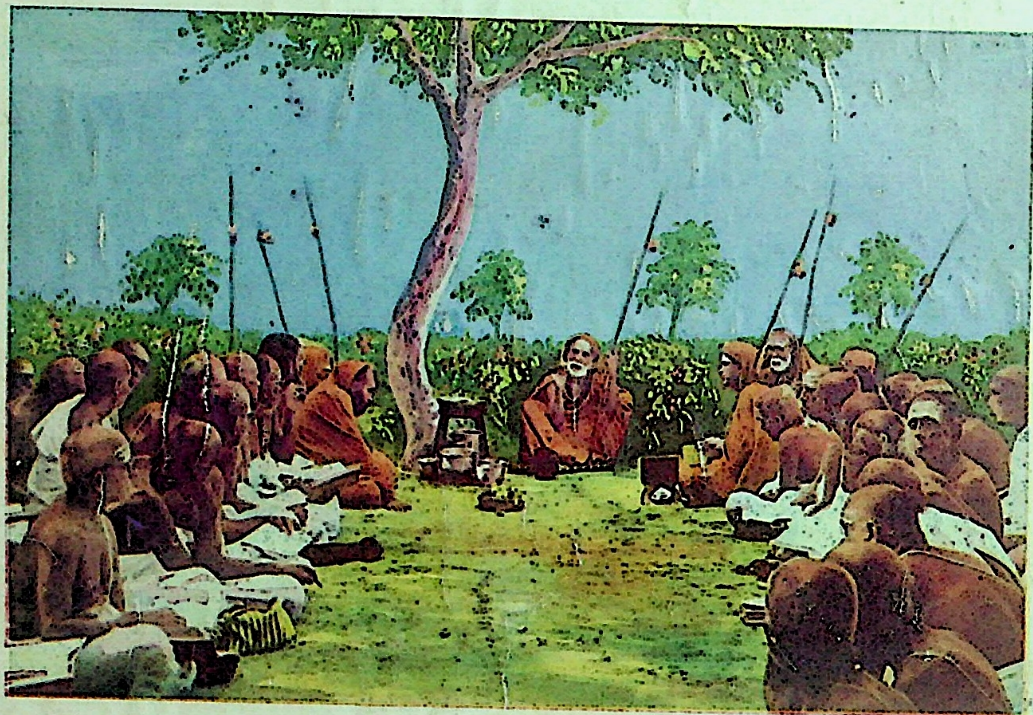
LIST OF ABBREVIATIONS USED IN THIS CATALOGUE

A.G.M. Achyuta Grantha Mala, Banaras.
A.L. Adyar Library.
A.N. Anandasrama, Poona.
A.S. Advaita Sabha, Kumbakonam.
A.S.L. Anup Sankrit Library, Bikaner.
A.U. Annamalai University, Annamalainagar, Madras State.
Ben. R.A.S. Bengal Royal Asiatic Society, Calcutta.
B.O.R.I. Bhandarkar Oriental Research Institute, Poona.
B.P. Balamanorama Press, Madras.
Bom. or B.R.A.S. Bombay Royal Asiatic Society.
B.S.P.S. Bombay Sanskrit and Prakrit Series.
B.U. University of Bombay.
C.C. Catalogus Catalogoram.
Xhow. Chowkhamba Book Dept., Banaras.
C.O.L. Curator's Office Library, Trivandrum.
C.O.P. Calcutta Oriental Press.
C.P.B. Central Provinces and Berar Library.
C.S.C.S. or
C.S.C. Calcutta Sanskrit College Library.
C. U. Calcutta University.
D.P. Dwaipayana Press, Calcutta.
D.V.P. Deiva Vani Press, Secundrabad.
E.T.L. E.T. Lazarus and Co., Banaras.
G.K.M. Granthalaya Adhyabsha, Karaveer Sankaracharya Press, Kolhapur.
G.N.P. Gopal Narayan Press, Bombay.
G.O.S.B. Gaikwad Oriental Series, Baroda.
G.O.M.L. Government Oriental Manuscripts Library, Madras.
G.O.S. Government Oriental Series, Poona.
G.P. Gita Press, Gorakhpur.
G.P.P. Gujarat Printing Press, Bombay.
G.V.P. Gopal Vilas Press, Kumakonam.
I.O. or I.O.L. India Office Library, London.
I.C.C. Indian Classic Office, Palghat, Kerala.
J.M.P.L. Jaipur Maharaja's Palace Library, Jaipur.
J.O.R. Journal or Oriental Research, Madras.
J.P. Jain Bhandar, Jaisalmere.
J.P.B. Jagadish Press, Bombay.
K. K. Kamakoti Kosasthan, Francis Jocsph St. Madras.
K.V.S.S. Kavita Subrahmanya Sastri, Narasaraopet, Guntur District, A.P.
M.L.J. Madras Law Journal Press, Madras.
M.P.L. Maharaja's Palace Library, Trivandrum.
M.P.M. Metropolitan Printing and Publishing House, Calcutta.
M.U. Universitp of Madras.
M.U.L. University of Mysore (Oriental Institute).
N.S.P. Nirnaya Sagar Press, Bombay.
O.I. Oriental Institute, Baroda.
O.M.L. Oriental Manuscript Library, Ujjain.
P.S. Pundit Series, Allahabad.
P.U.S.M.L. Punjab University Sanskrit Manuscript Library.
R.P. Rajeswari Press, Banaras.
R.S.P. R. S. Subramania Vadhyar and Sons, Kalpati, Palghat.
S.R. Saraswati Bhavan, Banaras.
S.C. Sanskrit College, Bararas.
S.M. Saraswati Mahal, Tanjore.
S.S.M. Sri Saniaracharya Mutt, Kumbakonam.
S.V.L. Sakti Vinayake Lane, Banaras.
S.V.P. Sri Vidya Press, Kumbakonam.
T.L. Tiruvidamarudur Temple Library, Tiruvidamarudur, Tanjore District.
T.S.S. Trivandrum Sanskrit Series.
U.P. or P.W.L. Universitp of Pennyselvania, Philadelphia, U.S.
V.P. Vani Press, Vijayawada.
V.S.S. Vijayanagar Sanskrit Series, Banaras.
V.V.P. Vani Vilas Press, Sri Rangam.



Sanyasis engaged in *Bhashya Pata*

1. Ishta Siddhendra Sarasvati of the Upanishad Brahmendra Paramparai
2. Sishya of Ishta Siddhendra Sarasvati



Bhashya Pata